NOV 23 1912

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NAUTILUS MAGAZINE

December, 1912

ALL the world is so closely akin that not one individual may realize his high desire except all the world share it with him. Every Good Thought you send out is a silent power working for Peace, Health, Love, Joy, Success to all Humanity—including yourself.

—*Elizabeth Towne.*

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EDITED BY
ELIZABETH TOWNE



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BERKELEY, Calif.—Berkeley Business College Bldg., S. E. cor. Shattuck and Center streets.
BILLINGS, Okla.—Dr. H. G. Coffeen.
BOSTON, Mass.—Miss Leonora Ilsley Joslyn, Suite 616, 59 Temple Place.
BOSTON, MASS.—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington avenue.
BRUNSWICK, O.—Co-operative Book and Subscription Agency, R. 3.
BUFFALO, N. Y.—Mrs. Candis J. Hall, 528 Delaware avenue.
BURLINGTON, Iowa.—A. W. Martens, Pub., mail orders a specialty.
CALGARY, Alberta, Canada.—Mrs. M. Mason, 236 Eighth avenue, West.
CANTON, Ohio.—Ralph W. Young, 323 North Market street.
CAPE TOWN, South Africa.—Modern Science Pub. Co., 4 McPherson's Bldgs, Plein and Barrack streets.
CHICAGO, Ill.—Mrs. Louise Alden, 400 Hermitage avenue.
CHICAGO, Ill.—The Progressive Thinker, 40 Loomis street.
CHICAGO, Ill.—The Chicago Fellowship; Benjamin Fay Mills, Lecturer and Leader. Meetings Sundays at 11 a. m. at the Whitney Opera House.
CHICAGO, Ill.—The Library Shelf Book Shop, 850-854 McClurg Building.
CHICAGO, Ill.—Priscilla Knox McArthur, 1340 La Salle avenue.
COLUMBUS, Ohio.—Mr. Eugene Scales, 1309 E. Broad street.
DAYTON, Ohio.—Lotos Library, 50 Stillwater avenue, Annie McIvor, librarian.
DENVER, Col.—Mrs. Edith Marie Raymond, 302 Twenty-second street.
EDINBURGH, Scotland.—Helen Rhodes-Wallace and Robert Wallace.
HAMILTON, Ontario, Can.—Cloke & Son, 16 King St., West.
HARROGATE, England.—Talisman Publishing Co., 526 Station Pde.
JERSEY CITY HEIGHTS, N. J.—Mt. Pitcairn Spiritual Association, 386 Central avenue.
JULIAETTA, Idaho.—S. A. Roe, M. D.
KIESTER, Minn.—Mrs. Emilie Ewald.
KALAMAZOO, Mich.—Home of Truth, 211 West Dutton street. New Thought Library.
LAMAR, Mo.—James C. Thomson, N. D. D. C., Box 22.
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LONDON, England—L. N. Fowler & Co., 7 Imperial avenue, E. C.
LONDON, England.—Power Book Co., 29 Ludgate Hill, E. C.
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MELBOURNE, Australia—Miss E. R. Hinge, 178 Little Collins street.
MEMPHIS, Tenn.—New Life Fraternity. Mrs. Florence B. Nelson, 2109 Elzey avenue.
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MINNEAPOLIS, Minn.—The New Life Fraternity, Amelia A. Randall, Room 480, Auditorium building.
NEW YORK CITY.—Mystic Light Library Association, 49 John street.
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NEW YORK CITY.—Goodyear Book Concern, [illegible] Fifth avenue (at 33rd street).
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PITTSBURG, Pa.—Dr. H. Lewis Belknap, 813 Wood street, Second floor, Wilkinsburg Station.
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SAN ANTONIO, Tex.—Mrs. Mary Norton, 3707 Pressa street.
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SAN FRANCISCO, Cal.—Olivia Kingsland, 48 Port[illegible] street, near Steiner and Waller.
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SPOKANE, Wash.—Spokane Book and Stationery Company, 114 South Post street.
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VALPARAISO, CHILE, S. A.—Georgina Hamilton, Carilla, 271 P. O. B.
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Nautilus News

BY THE EDITORS.

Atonement According to the Gospel of the New Thought.

In the fourth instalment of that interesting serial story "The Practice of the Presence," Mrs. Whitney elucidates some of the knotty problems that New Thought is intended to solve. The story of how the sins of the parent are visited upon the child, who transmutes them, is an interesting one. I suspect that many of our readers will find a number of their New Thought problems solved in the next instalment of that serial story. It is as good as a story plus several sermons.

And Very Special for Christmas.

And just to keep our friends from having any sense of disappointment when they think of our raise in price to $1.50 a year, we are going to give them the same Christmas opportunity that we gave last year—three yearly subscriptions to *The Nautilus* for $2.00, one of which may be a renewal, the other two subscriptions to go to separate addresses of persons that are not already on our list.

In other words, for every three subscriptions for $2.00 which you send in, one year may be credited to your own renewal if you wish, the other two to go to new subscribers. If you send in six subscriptions with $4.00 you can have two of the subscriptions credited to your own renewal, and so on. This is a special little melon which we are sharing with our old subscribers, in addition to the little melon which we are giving to every one of the new ones.

But this offer will expire promptly on December 31, and never again will there be an opportunity to receive three subscriptions to *Nautilus* for $2.00. Not unless the publishing business and the economic conditions of this country turn a somersault that we do not expect. Everything is going up—except wages. Or rather, everything is going up out of all proportion to the rise in wages. We have no idea that the price of anything is going down, but we have been working to help the wages go up! And now we are giving you this special little opportunity to make wages and income go farther than they naturally would.

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(Continued on Page 8.)

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See the Strong Articles in Booklet No. 4 on the Prolongation of Life

Longevity Through Vital Foods. Bread the "Staff of Death." The Human Body Not a Machine. Sour Milk Not Conducive to Longevity in Brain Workers. Does Physical Education Increase Efficiency in Old Age? Can the Appearance of Old Age be Retarded? Why is So Little of a Living Being Alive? An Excess of Earthly Matter Blocks the Blood Vessels. The Brittle Man and the Marble Man, Etc. Lists of Longevity-Producing Foods and Death-Producing Foods in Ordinary Daily Use.

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Another patient, deaf in the right ear, owing to a discharge caused by an excess of mucus-making foods (cream, butter, cheese, etc.), was completely cured of deafness and catarrh by taking correct combinations of suitable foods.

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THE NAUTILUS.

Vol. XV. DECEMBER, 1912 No. 2.

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THE NAUTILUS

ELIZABETH TOWNE, WILLIAM E. TOWNE } Editors

CHESTER HOLT STRUBLE, Managing Editor

Ella Wheeler Wilcox
Edwin Markham
Orison Swett Marden
William Walker Atkinson
Benjamin Fay Mills
Anne Warner
Annie Rix Militz
Edward B. Warman, A. M.
Horatio W. Dresser
} These are Some of The Nautilus Contributors for 1912-13. Others Coming.

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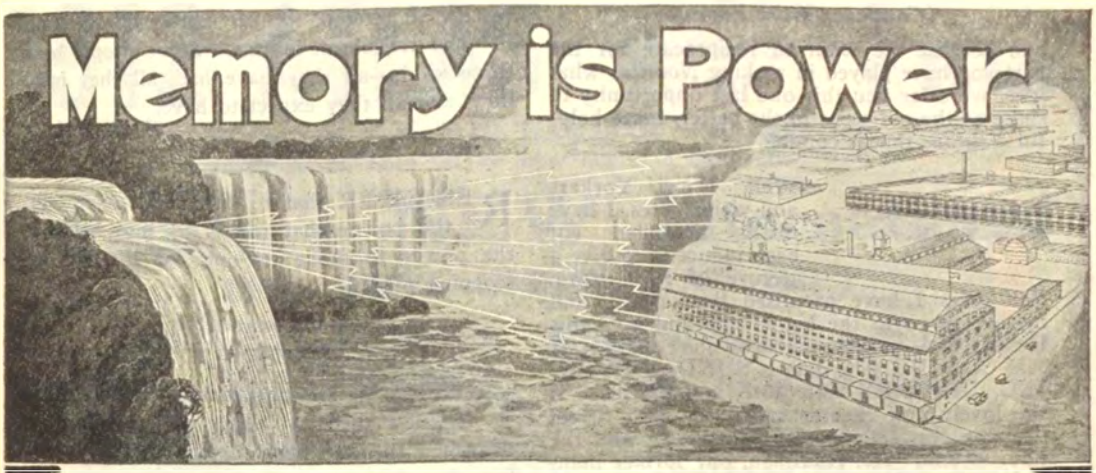
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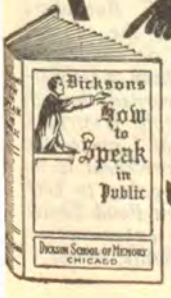
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(*Continued from Page 1.*)

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Our Holiday Number.

Among our special features for the January number will be a beautiful exposition of "The Holy Family," by Annie Rix Militz. And a splendid study of the great northern myth of doomsday, "Ragnarök," written by James Robert Allen.

Another article that is in line with the New Year impulse to make resolutions for better living is a fine one by Willis Marshall on "Training the Subconscious Self to Become a Factor in Efficiency."

The "Practical Psychology" lesson for January, by Edward B. Warman, A. M., will deal with "psychology for the public speaker, for the teacher, and for the writer of letters."

For the same number, William Walker Atkinson gives us a splendid lesson in "Simplified Self-Healing." And Dr. Horatio W. Dresser gives us a fine study in "The Realization of the Spirit."

In January, Thomas Dreier, who was crowded out of this number of *Nautilus*, will give us more of his business efficiency ideas.

And there will be more articles of personal experience in the application of New Thought.

NO MAN ever sank under the burden of today. It is when tomorrow's burden is added that it seems more than one can bear. Live, then, today, and tomorrow will always be bearable.

—*MacDonald.*

NEVER attempt to bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.

—*E. E. Hale.*

REMEMBER that to live is to move, and the power that moves us into hell has the power to move us out, for life has no stopping places.

—*X. Y. Z., Ohio.*

I NEVER let an idea escape me, but write it on a piece of paper and put it in a drawer. In that way I sometimes save my best thoughts on a subject.

—*Abraham Lincoln.*

MY business is not to remake myself,
But make the absolute best of what God made.

—*Robert Browning: Bishop Blougram's Apology.*

NO MATTER how stirring your life be, it will be a failure if you have never been awakened to the glory of the usual. There are no duties that so enrich as dull duties.

—*C. H. Morrison.*

I am more pleased with NAUTILUS *than any magazine that has ever come to my notice. It is helpful, quieting, instructive and progressive, —breaking away from the old ideas and substituting new and better ones, and all in all, will, I think do more to help the average young fellow than all the churches in Christendom,— if faithfully read and the principles therein studied and applied.*—CLIFFORD R. BRAGG, 8 Grace Court, Bangor, Me.

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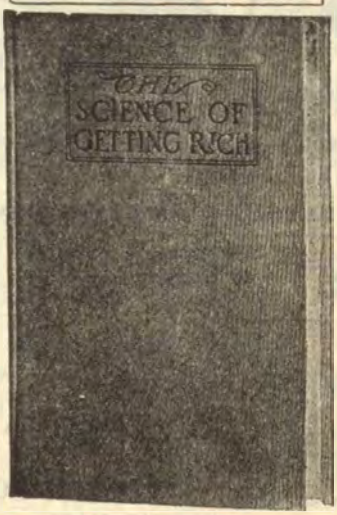
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"Build thee more stately mansions, oh, my soul!
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"
—Holmes' "The Chambered Nautilus."

The NAUTILUS MAGAZINE

Self-Help Through Self-Knowledge.

MONTHLY
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Editorials By Elizabeth Towne

LET no pleasure tempt thee, no profit allure thee, no ambition corrupt thee, no persuasion move thee to do anything which thou knowest to be evil; so shalt thou always live jollily: for a good conscience is a continual Christmas.

—Benjamin Franklin.

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Self-Help Through Helpfulness.

IT is not well for us to retail our troubles to *anybody*. Every time we state them again we make them that much heavier.

But every time we try to help someone else to more cheer, or happiness, or self-helpfulness, we lighten our own burdens —if we have any.

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The Rim of Things.

THE MORE your thoughts run to and fro and round and round with the earth the less you will accomplish.

Be still and listen to the Spirit of Wisdom that sits quiet at the center.

The silent center is the hub of your universe, whence all your thoughts should radiate in peace.

To whirl consciousness on the rim of things is dizziness and death.

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How to Heal Nervousness.

HO, ALL you who are nervous and heavy laden with worries and responsibilities, come and listen to this preachment on how to heal any phase of Americanitis from nerves to nerv. pros. Then go and practice. Practice makes perfect and there are no substitutes. Here are the just-hows that heal:

First: Get "How to Wake the Solar Plexus" book, and read a chapter or two at a time every day for the next month at least. Repeat this month-of-reading-"Solar-Plexus"- book once a year for the next five years.

Get into the spirit of it and *SHINE.*

Editorials — By Elizabeth Towne

Take the breathing exercises described therein.

Set yourself a *MODERATE* stunt of those breathing exercises for every day. Let absolutely nothing interfere with them. Make it a point to do those breathing exercises every day whether you do anything else or not. In order to make sure of this see that you take them in the morning before you begin your work, instead of waiting till later in the day. Begin on twenty breaths a day for the first two weeks, thirty breaths for the next month, and about forty breaths a day thereafter. Take at least twenty breaths the first thing in the morning, and scatter the other twenty through the day. Every breath with its affirmation, just as described in that little book. The best affirmations for you are HEALTH, PEACE, LOVE, using one word only for each day. And once in a while take a day off and affirm nothing but *JOY* with every breath. Start out on this course in breath-exercise as if you were starting on a walking trip from here to San Francisco. Don't start out like a foolish Marathon runner that puts too much energy into his first mile and later drops by the wayside.

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Second Exercise.

SECOND: Take somewhere from five to ten minutes of BRISK physical culture exercises every morning on arising. Whatever you use, see that you use it with enough will and force to bring out a gentle perspiration. It may take longer than ten minutes to begin with, to get through with your exercises. But a little later you will find that you can put twenty-minute stunts into ten minutes' time or even less, and get fully as good results, if not better.

Don't allow yourself to skip this little physical culture stunt ever—keep it up every morning of your life as long as you live. Or until you have opportunity to displace it with outdoor activity equivalent to at least one hour at gardening work every morning, or something like that. Five to ten minutes of the proper sort of physical culture stunts will do almost as much for you as an hour's gardening work. But of course it is foolish to do outside work and physical culture stunts, too. Physical culture stunts are to take the place of the useful outdoor work that you can't or won't perform.

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THIRD: Take a cold shower or sponge bath every morning. If a cold one is too shocking try it with the water at ninety degrees. Then after say six months you will find it easy to take it colder. Rub down thoroughly afterward.

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Fourth, Make Light.

FOURTH: MAKE LIGHT of your feelings. Never mind them. It is no disgrace to *FEEL* like a coward. It is a purely physical thing, due to nervous

Editorials

By Elizabeth Towne

depletion. But it *IS* a disgrace to *ACT* like a coward. In other words, *ACT* at all times like the well, healthy, poised man that you want to be.

This does not mean that when you are fagged out physically, you are to keep right on working as if you were a laboring man just starting out for a day in the harvest field.

When you are physically tired, see that you rest your body. See that you do no more mental work than you can do *with pleasure,* and *WITHOUT* depleting your physical energy. You will have to regulate your hours of mental labor, and keep them regulated with a strict hand.

Live a life of alternate mental expression and physical expression. Sir Walter Scott used to walk one hour for every hour that he spent at his literary work. This is a very good rule, but in these days we think we cannot take so much time for the physical.

So we have to condense our physical exercises. When you have worked two or three hours at mental work, see that you go out for a walk for a half hour or an hour, or go for a game of golf, or better still a game of tennis, or a few miles run on a bicycle or half an hour's horseback riding, etc. If you cannot do this take five or ten minutes' brisk physical culture exercises, with more full breathings and affirmations; follow this with a few minutes of absolute rest and relaxation, lying flat on your back without a pillow. Then you will find yourself ready to get up and do another hour or two of mental work.

Break every day into sections like this.

When you work with your mind it is as if your mental energy went out at the top of your head.

When you work with your body it goes down *through* your body rejuvenating, regenerating cleansing as it goes.

When you sleep and when you relax, energy flows into you. When you make any sort of effort, physical or mental, energy is pressed out of you—*ex*pressed. These activities are a parallel of the breathing exercises—every exhalation must be followed by an equal inhalation, or the fatigue poisons overcome you. Breathing exercises are equivalent to forcing the draft and burning up the fatigue poisons.

▽ ▽

Feelings Are False Witnesses.

LAST: As well as first and all the time, snap your fingers at your *FEELINGS.* Recognize that fear, doubt, discouragement, etc., are mere nothings. They are mere shadows, negatives. They have no power over you whatever. *EXCEPT AS YOU ACT UPON THEM.* You know it was William James who said that thoughts make their impress upon the physical at the moment when we *ACT* upon them. Without our acting upon them they are mere bodiless, powerless shadows on our mental retina.

Act upon your faiths; ignore your fears.

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Health, happiness and prosperity are yours *TO BE WORKED OUT.* It is all a matter of self-discipline. Cast aside every weight even to the sin that doth most easily beset you, and run *WITH PATIENCE* the race that is set before you. You can do it if you will.

And your will grows by exercise. Start in very gently, very moderately, and you will find your will growing as the days go by.

The mental states can be corrected only by skillful use of the physical—by *ex*pressing the mental life through the physical in persistent self-discipline. This all reacts in mental and physical skill and CORRECT THINKING. It is worth a lifetime of work. Go to it!

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Thomas Edison and William James.

DON'T try to emulate Thomas Edison in working twenty hours out of the twenty-four. His twenty hours' work is surely broken up by many changes. No human being can habitually work twenty hours steadily at *one kind* of work. You will find Edison reading, resting, playing, watching experiments, roving about—all these things and more make up that twenty hours' work of his. The day's work of an inventor, master of his own time and of the services of a thousand persons, is not a suitable pattern for emulation. He is the only one of his kind. You are a different kind. If you need more sleep, take it. If you are tired after four hours' work, change the form of your activity to rest yourself.

Don't try working too long for second wind. And having found it, don't work too long *on* second wind. Don't follow William James across too many fatigue barriers, or you will find yourself following him out into the Unknown where there are no fatigue barriers, presumably. Use a little gumption about your hours of work and see that they are balanced with hours of active physical play and plenty of hours of sound sleep.

Fatigue is nature's sure indication that some change of activity is advisable.

To occasionally pass a fatigue barrier is a good thing. But to make a *habit* of passing fatigue barriers, puts too great a strain on the human organism; and the result is degeneration of the tissues.

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New Thought and Prohibition.

A MAN asks, "Should the attitude of the student of New Thought towards strong drink be merely temperance, or total abstinence?"

His personal attitude should certainly be that of total abstinence. The only exceptions to this might occur under very unusual circumstances such as might happen to one once in years. As an instance, if I had been one of the survivors of the Titanic and someone had offered me a nip of whiskey I certainly should have taken it. And I wouldn't have waited to find out how

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many other lips had touched the bottle before mine. The word temperance as applied to drinking is entirely too elastic to be used without a definition. My definition of temperance is to use no strong drink except in case of emergency. Such emergencies as cannot possibly happen every day nor every month. Nor even every year.

If a man lives aright he neither needs nor wants a strong drink. If he doesn't, the spur of strong drink will only drive him to hades the faster.

As to the social side of the liquor question, local option and plenty of education seem to me to be the best means of regulation. Local option causes the boozers to herd together in the open towns, thus making the towns themselves an object lesson to abhor. Then the right kind of education in the public schools prevents the young idea from shooting downward to the wet towns.

By and by, even the wet towns will dry up and live clean. You cannot teach old boozers new tricks because they don't *want* to be taught. But you can discourage boozing by making it difficult and disgraceful to get booze; and you can teach the children to respect and develop themselves and despise the way of the boozer.

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The Whys of My Political Faith.

NOW TO sum up, I will give you a few of my reasons for supporting the Progressive Party and Theodore Roosevelt:

First. I believe in the Progressive Party because its platform and its keynote speech represent exactly what I am aiming for and working for. They represent *practical* democracy.

Second. I believe in the Progressive Party because I was on the spot when it was organized, and I *KNOW* what it is made of and how.

Third. I believe in the Progressive Party because its leaders are such men as Roosevelt, Beveridge, Johnson of California, Ben B. Lindsey, Jane Addams, Oscar Straus, Gov. Bass of New Hampshire, Prendergast and Hotchkiss of New York, and hundreds of other great men of this country whose records are clean, and whose works have been manifestly for the people of the country, and not for the big interests.

Fourth. I believe in the Progressive Party because its enemies are the enemies of the country, Penrose, Aldrich, Murphy, Barnes of New York, Archbold, Crane of Massachusetts, Lippett, Belmont, Ryan, Cannon, and all the plunderbund of Wall street.

Fifth. I believe in the new Progressive Party because it IS new, and its only possible chance of success lies in serving the people as a whole. Its interests are my interests and the common people's interests. Therefore, I believe in it and work for it with all my heart and soul.

And I believe in Theodore Roosevelt:

First. Because he loves the things I love, because he incarnates the princi-

Editorials By Elizabeth Towne

ple of pure democracy. He is for all the people all the time, and all his powers he devotes to all the people. Whatever mistakes he makes, and nobody is infallible, his mistakes are mistakes of the head and not of the heart and the BACK BONE.

Second. I believe in Theodore Roosevelt because he has *proved* himself the advocate of the people. Read the Encyclopedia Brittanica on this subject and that Henry J. Allen speech on "Roosevelt's Dangerousness" in Little Visits Department of November *Nautilus*.

Third. I believe in Theodore Roosevelt because he is the greatest EXECUTIVE in America today, if not in the world, and he is on our side.

Fourth. I believe in Theodore Roosevelt because his enemies are the enemies of the people, Penrose, Guggenheim, Ballinger, the big standard oil men, Crane, Aldrich, et al.

Fifth. I believe in Theodore Roosevelt because he believes in the COMMON PEOPLE.

Sixth. I believe in Theodore Roosevelt because the common people believe in him, and the common people do not go far astray. It is literally true that the voice of the people is the voice of God.

But the education of the people is the work of man, and Theodore Roosevelt stands for the honest education of the people, while Penrose, Aldrich, Guggenheim, et al. stand for mis-education of the people, and for the plundering of them through their ignorance.

Seventh. I believe in Theodore Roosevelt because all of the interest-owned newspapers are his enemies.

Note: I say this after election. Roosevelt and Johnson "missed the train," but the Progressive Cause goes rolling on. My "inside information" is true in spirit—the progressive cause wins in truth, if not in fact. We will have the fact in 1916. "We have just begun to fight."

To the democrats and the invisible government belong the spoils for four years—thanks to the republican Casabiancas. After that there will be no spoils —thanks to a sadder and a wiser people.

▽ ▽ ▽

New Thought and Law.

THERE are persons who use affirmations just as the negroes down South use a rabbit's foot—to get what they want, right or wrong. Because their affirmations fail, they cry out against New Thought.

Do you think it is anything against New Thought that it does not work like a rabbit's foot?

New Thought does work; but it works in the One Spirit of equity and love and wisdom. It works within, not against and outside it.

New Thought comes not to do away with the law, but to fulfill it.

Faith

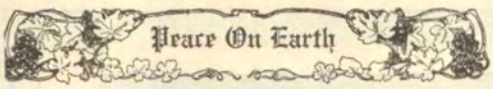
By Ella Wheeler Wilcox.

LET a valiant Faith cross swords with Death
And Death is certain to fall.
For the dead arise with joy in their eyes:
They were not dead at all.
If this were only a world of chance,
Then faith, with its strong white spark
Could burn through the sod and fashion a God
And set Him to shine in the dark.

So in troublesome days, and in shadowy ways,
In the dire and difficult time,
We must cling, we must cling to our Faith, and bring
Our courage to heights sublime.
It is not a matter of hugging a creed
That will lift us up to the light,
But in keeping our trust that Love is just
And that whatever is, is right.

When the hopes of this world into chaos are hurled
And the devil seems running the earth,
When the bad folks stay and the good pass away
And greed fares better than worth,
Oh, that is the hour to trust in the Power
That will straighten the tangle out.
For death and sorrow are little things,
But a terrible thing is doubt.

Written for The Nautilus.



DESIRE-FORCE

By

William Walker Atkinson

No. 4.

THE WRITERS have had much to say of will-power—its mighty force in the direction of achievement and attainment. But we have heard but little concerning the power of desire. And yet, desire is the great generator of energy, which must always precede action, and which, in fact, is so involved in the action itself that the latter is impotent without it. Some of the old students of occultism have gone so far as to claim for desire-force the greater part of that which is usually attributed to will-power.

Without splitting psychological or metaphysical hairs, it may be truly said that desire is the great motive power which seeks expression in action. Desire and will are but phases of the same great mental force. Dropping into familiar terms, we may think of desire as the flame which converts the water of mentality into the steam of will. The essence of will is, of course, the great universal energy immanent in all things. Just as in material steam the real power is that wonderful thing called "energy," the steam serving merely as the vehicle, so in all manifestations of will the real power consists of the universal energy, the will serving as its vehicle. And just as the material steam is generated only by the flame under the water, so are the mental forces converted into will-power only by reason of the flame and heat of desire. Moreover, just as the material flame is started and kept alive only by the presence of fuel, so does the flame of desire require the presence of ideas, ideals, and mental pictures which serve as its fuel. So you see the analogy may be applied consistently.

Desire must precede and be immanent in all manifestations of mental action. Without desire the will cannot be called into play. The fiercer the desire, the greater the amount of will-steam generated. The steadiness of the desire manifests in the continuance of the will pressure. Keep in mind the idea of the flame of desire arousing the steam of will; and the steam of will making the machinery of life "go"; and you will have a very clear idea of the psychology of action.

To many persons the term "desire" is distasteful, for the reason that it is generally associated only with unworthy desires and feelings, base passions, etc., but this is a mistake, for the term itself means far more than this. Desire masquerades under many names. For instance: ambition, aspiration, wish, longing, craving, etc. Even habit, which causes many actions, has arisen in the first place by desire in some form. A little careful thought will show that without desire, original or habitual, conscious or unconscious, there can be no *motive* leading to action. Without some form of desire one would remain entirely passive and actionless. Unless we *want* either to have or do a thing, or else *want* to avoid something, we will not act. And, of course, the fuel of ideas, ideals, or mental pictures, keeps alive the flame of the desire. All of our actions, good, bad, and neutral, arise

from some form of desire, conscious or unconscious. Our likes and dislikes, feelings for or against, prejudices and sympathies, etc., are all forms of desire.

In order that we may comprehend the important part played by desire, let us consider the following words from a writer on the subject—it will open the eyes of some of us. The writer says: "Every deed that we do, good or bad, is prompted by desire. We are charitable because we desire to relieve our inner distress at the sight of suffering; or from the desire of sympathy; or from the desire to be respected in this world; or to secure a comfortable place in the next. One man is kind because he desires to be kind—because it gives him satisfaction to be kind; while another man is cruel from precisely the same kind of motive. One man does his duty because he desires to do it—he obtains a higher satisfaction from duty well done, than he would from the neglecting of it in accordance with some weaker desires. The religious man is religious because his religious desires are stronger than his irreligious ones—because he finds a higher satisfaction in religion than in the pursuits of the worldly-minded. The moral man is moral because his moral desires are stronger than his immoral ones—he obtains a greater satisfaction in being moral than in being the contrary. Everything we do is prompted by desire in some shape or form—high or low. Man cannot be desireless and act in any way. Desire is the motive power behind all action—it is a natural law of life. Everything from the atom to the monad, from the monad to the insect; from the insect to man; from man to nature; acts and does things by reason of the power and force of desire, the animating motive." Another writer says: "Aversion, or a striving away from something, is merely a negative aspect of desire."

But, I do not intend entering into a discussion of the psychology of desire, interesting though this subject may be. Neither do I purpose preaching the importance of the cultivation of right desires, and the weeding out of wrong ones, important though this also undoubtedly is. I am concerned here simply with the *motive-power of desire*—the power of desire to urge us on to achievement, action, and realization. I am bidding you to keep the flame of desire well supplied with the fuel of ideas, ideals, and mental-pictures, that it may manifest a fierce heat and thus generate a great amount of the steam of will-power, which will make things move with you.

Let us consider the case of some person noted for his or her dynamic quality—some person who manifests the greatest energy in the direction of doing and accomplishing things—some LIVE person. What do we see? On the surface we see the wonderful manifestation of energy and activity. We may speak of this as "energy," dynamic individuality or "will-power." But, looking beneath the surface, we will always find there the fiercely burning flame of *desire*. The active persons always *want to*—want to *steadily*, and want to *hard*. That is why I have frequently said: "You can attain anything you want—if you only want to *hard enough*. Don't you see that this "want to" is merely strong desire—and to "want to hard enough" means simply to generate a sufficiently fierce flame of desire?

The majority of us do not know what it really is to "want to hard enough." We merely "wish" we had a certain thing, or might do a certain thing. We usually merely want to feebly, flabbily, and intermittently. The

"want to" that succeeds, is the "want to" that will give the person no rest—that burns so fiercely that it generates such a supply of desire-force (or will-power) that the person must get it out of his system or "bust." It is this flame of desire that makes the dynamic person. Put out the flame of "want to" in Roosevelt, and you could turn him into a Hindu ascetic sitting motionless with his gaze fixed on his clasped hands, meditating on the "thingness of things." Men of the dynamic class "want to the hardest" and consequently find no peace except in doing things and making things move. This is true of all forms of creative mentality—the person *must* create or perish, so strong is the flame of the desire-force within him. No one ever accomplished any great thing unless he "wanted to hard enough"—wanted to so hard that he could not help himself.

It is not enough to merely "want" in the sense of a general desire. One, to accomplish by the flame of desire-force, must manage to fan up such a fierce flame of desire that he will be possessed of such a burning craving and insistent longing for the object of the desire that he will have no peace of mind unless he is doing something in the direction of accomplishing the thing. One must "want" in the same way that the hungry man wants bread, or the shipwrecked mariner wants fresh water. He must want just as he wants life and love. He must make the want an instinctive craving of his subconscious mentality, and so that it will permeate every atom of his being with its insistent urge and demand for satisfaction. One, to avail himself of the energy of desire-force, must cultivate a desire that will prove a very mental itch to him—that will sting him at every turn unless he is moving along the path which leads to the realization of that desire.

You have read of the way in which Elizabeth Towne came to publish the *Nautilus*, and many of you have wondered at the strength of will, persistency, constancy, and determination possessed by her, and manifested by her in realizing her ideal. But remember this: although she may have had the clear ideal of a magazine owned and published by herself; although she may have had the clear mental picture of what she wanted; had she not been filled with the burning, insistent *desire* to possess the magazine—the itching, stinging "want to"—she would not have attained her ideal. Any one who has ever listened to her telling the tale of the conception and birth of the *Nautilus* will remember how her eyes still sparkle, and her voice still expresses the tones of that "want to" of her earlier days. The spirit of that "want to" is still with her, and manifests today in her work. There was a genuine mental hunger and spiritual thirst in Elizabeth Towne in those earlier days which only the *Nautilus* could appease. If the *Nautilus* had been buried a thousand feet deep, in the recesses of Thibet, Elizabeth would have reached the spot, have dug down the thousand feet, and have unearthed the *Nautilus*, in spite of all the wild-eyed Thibetans in the land. In fact, she did something about as hard in its way. She *had to* have that magazine or die mentally and spiritually—and she got it. The "Pike's Peak or Bust" spirit inspired her, and all others who really want things hard enough.

Another point, friends. According to the principles of mental science, there is a great Magnet of Attraction which draws to persons things, people, environment, and conditions in accordance with the

character of their general mental attitude and ideals. And that great Mental Magnet is none other than our friend DESIRE. Will-power exerts itself in driving forward, breaking through, and holding one's energies down to the task like the tool to the object on the turning wheel. But desire *draws* things to us. Desire attracts to us that which is lacking. No use going into deep metaphysics here, but remember this always, DESIRE is the great Mental Magnet. A strong desire sets up in the mental ether a circle of vibratory influence which steadily draws to its center that which is in harmony with it.

Did you ever stop to think that the action of desire is akin to that of gravitation? Desire like gravitation pulls things toward its center. If we consider the universe in terms of mind—and the greatest philosophers and metaphysicians so do—then we must see that what we call gravitation, cohesion, atomic attraction, chemical affinity, etc., are but forms of *desire-force*. Haeckel tells us that the atoms fly together by reason of the presence of a force which is akin to: (1) desire which pulls them together, and (2) response to that pull of desire. And, if you really wish to go into the deep still places of philosophical thought, you may remember that, at the last, desire in all of its forms, from the attraction of the atoms to the aspiration of man, is really LOVE—that potent force of the universe.

But, you may ask, how may the flame of desire be kindled and fanned into a fierce blaze? The answer is simply: (1) Attention bestowed upon the object of the desire; (2) a constant and clear-cut ideal of the object; (3) clear mental pictures of the object. One must cast into the flame of desire the fuel of thought and imagination. He must form clear ideals of what he wants, and of all things connected with it. He must learn to *see* himself possessed of the thing, doing the thing, attaining the thing, desire. He must learn to control his attention so that it will grasp and sense everything that will lend itself to the accomplishment sought. He must learn to interpret life and the world in the terms of his desire—that is, he must look upon things through the eyeglasses of his aspirations. In this way he will constantly add fresh material to his flame of desire-force, and will draw to him the things which will feed that flame.

Morever, this process will so transform his character that he will be a very incarnation of his aspiration or ambition. The great inventors become almost actually the idea they seek to express. They live for the purpose of the expression of the ideal. In the same way, the successful men and women in other lines of activity become permeated by the strength and picture of their idealized desire. They make of themselves great living magnets of desire-force, drawing to them the things needed to manifest their ideas and ideals. It is this burning insistent desire which makes human dynamos of individuals.

Difference in desire-force is what makes the great difference between the "live ones" and the "dead ones" of the human race. At one end of the scale of desire-force lies the clam—at the other end, the superman. Don't be a clam!

THE blessed work of helping the world forward happily does not wait to be done by perfect men.

—*Eliot.*

UNFAITHFULNESS in the keeping of an appointment is an act of clear dishonesty. You may as well borrow a person's money as his time.

—*Horace Mann.*

Peace On Earth

"THINK ON THESE THINGS"

BY

ORISON SWETT MARDEN

SOME one has said, "All human duty is boiled down into this, learn what to think and think it." St. Paul understood the philosophy of right thinking and he knew that these ideals held constantly in the mind will leaven the whole character and reshape the life. We are beginning to learn the profound philosophy in his advice: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

"*Think* on these things." He did not mean just to run them through the mind like water through a sieve, merely to pass them over lightly, but to *dwell* upon, contemplate them, hold them in the mind until they permeate the life, and become a permanent habit, a part of one's very being.

We attribute much to luck or a cruel fate which belongs to our thought. We see people right alongside of us apparently with no greater ability wonderfully prosperous, while we are very indifferently so or perhaps total failures, and we are apt to think that there is a mysterious destiny which helps them, and that there is something outside of ourselves which keeps us back. But the probabilities are that the fault is in our thought, in our attitude of mind. It is as impossible for success to come from the failure thought as for roses to come from thistle seeds. When one is greatly worried about failure or poverty, when he thinks much about it, he impresses his subconsciousness with the very idea of failure, and develops unfavorable conditions. In other words, his thought, his mental attitude, is making impossible the very thing he is trying to accomplish.

Do not allow yourself to think that anything else can come to you but prosperity. Assume the prosperity attitude, thought, manner. Act like a prosperous, progressive man, dress like one, *think* like one. Be sure that your mental picture, your mental attitude, is the pattern of that which you would like to be a reality.

Form a mental picture of yourself as in the very center of the All-Supply, as at the very source of opulence and power, and drive out of your mind every thought image which tends to limit you, every thought and suggestion of lack.

Just hold persistently to the thought of abundance and that God's child cannot want for any good thing, that there is an abundance of everything that is needful.

We attract that which we concentrate upon and which we secretly think about and harbor in the mind.

If you trace the pathway of the man who has reached the very dregs of degradation, you will find that it is the logical product of his thinking. His thought blazed the way before him; his feet walked in it.

We are just like our thought, which moulds and fashions us. A hateful thought makes a hateful disposition. What you are thinking at any particu-

lar time you tend to become later, for this thought is chiselling you into its own likeness.

What you allow to live in your heart, harbor in your mind, dwell upon in your thoughts, are seeds which will develop in your life and produce things like themselves. Hate seed in the heart cannot produce a love flower in the life. A sinister thought will produce a sinister harvest. The revenge seed will produce a bloody harvest.

No one can do his best work while he harbors revengeful or even unfriendly thoughts toward others. Our faculties only give up their best when working in perfect harmony. There must be goodwill in the heart or we cannot do good work with head or hand.

What is there to be gained by harboring injuries, by dwelling upon misfortunes, by morbid worrying over our failures? Did it ever pay to harbor slights and imagined insults?

There is only one thing to do with a disagreeable thought or experience, and that is, get rid of it; hurl it out of the mind as you would a thief out of your house. You cannot afford to give shelter to enemies of your peace and comfort.

If we did not harbor in the mind the things that are not good for us, they would not make such a lasting impression upon us. In fact, they would not get hold of us. It is the harboring of them, turning them over and over, thinking of them, that intrenches them in the mind.

A kindly attitude, a feeling of good will toward others, is our best protection against bitter hatred or injurious thoughts of any kind, for they cannot penetrate the love shield, the good-will shield.

No one has learned the art of true living until he has trained his mind to forget every experience from which he can no longer derive any advantage—that will hinder his progress and make him unhappy. No matter how great a mistake you have made, it should be forgotten, buried *forever*. Don't keep digging it up. You have learned the lesson there is in it for you. The only good use you can make of an unfortunate mistake is to make it a starting-point for something better.

Grovelling thoughts, debasing thoughts, always lead downward, while the opposite thoughts lead in the opposite direction. The criminal thought leads directly to the penitentiary.

We know how vicious thoughts and wicked emotions and passions tend to produce chemical changes in the system, poisoning the cell life and producing all sorts of physical discords, and how the opposite thoughts and emotions will tend to produce just the opposite results, will heal, repair, restore, renew.

Every cell in the body gets the life impulse or death impulse from every thought or emotion that passes through the mind. It is either a friend or an enemy thought, a curse or a blessing.

You want health. Never allow yourself to think that anything else will come to you. Assume the health attitude, think health, talk it. Say to yourself that it is your birthright. Don't be afraid of thinking too highly of yourself, for if the Creator made you, you must have inherited divine omnipotent possibilities, you must partake of His qualities.

If your parents, teachers, or those for whom you work tell you that you are dull and stupid, just deny it vigorously every time the suggestion comes to you. Constantly affirm that you are *not* stupid, that you have ability and that you are going to show the people who have disapproved of you that you can do what others do.

Some people wonder that they amount to so little, that they cut so little figure and carry so little weight in their community. It is because they do not think and act like conquerors.

The mind is always in the process of creating something. The product may be vicious or helpful; a blessing or a curse; it is entirely within our power to choose our thoughts. We cannot blame anyone else if we are miserable instead of happy, failures instead of successes. Much mental distress is due to negative, destructive thinking, instead of positive and creative, which we might easily substitute.

Some people never learn to think deeply, vigorously. They cannot focus their faculties with power, and are mentally indifferent.

There is nothing more fatal to achievement than a weak habit of thinking. It takes a great deal of training to be able to use the mind effectively, and very few people ever accomplish the difficult feat.

Stand guard at the door of your mind; keep out all the enemies of your happiness and achievement, and you will be astonished at your increased power and entire change of life within a short time.

The cheerful, hopeful thought is itself a powerful remedy for a score of ills, such as the "blues," melancholia, and discouragement. Optimism alone is an antidote for some of the worst mental diseases.

Hold to optimistic ideals, and you will drive out pessimism, the great breeder of disease, failure, and misery.

When you feel the "blues" coming on, concentrate your mind vigorously upon the very opposite qualities, hold the ideals of cheerfulness, confidence, gratitude, good-will towards everybody, and you will be surprised to see how quickly the enemies which were dogging your steps and making your life miserable will disappear.

A tremendous power permeates the life and solidifies the character from holding perpetually the life-thought, the truth-thought, the optimistic-thought, and the beauty-thought. The one who has the secret takes hold of the very fundamental principles of the universe, gets down to the verity of things, and lives in reality itself. A sense of security, of power, of calmness and repose comes to those who are conscious of being enveloped in the very center of truth and reality which can never come to those who live on the surface of things.

If you are dissatisfied with your condition, if you feel that life has been hard and the fates cruel, if you are a complainer of your lot, you will probably find that, whatever your condition may be, in your home or business or social life, it is the legitimate offspring of your own thought, your own ideals, and that you have nobody to blame but yourself.

Right thinking will produce right living; clean thinking, a clean life; and a prosperous, generous thought followed up by intelligent endeavor to make your thoughts and your ideals real will produce corresponding results.

HOPE

BY SUSAN SHARP ADAMS

WITHIN a world of fact and prose
Instinctively we grope
To find the key that opens wide
The secret door of Hope.

Whate'er is wrought of faith and trust,
And what of beauty hides
Within our struggling human hearts,
Is found where Hope abides.

Peace On Earth

THE FULNESS OF LIFE

BY

HORATIO W. DRESSER

THE ENDEAVOR to realize and live by the entire gospel of the spirit implies willingness to undergo many readjustments that we may see things in the right light. Since this gospel is a living one, its acceptance means responsiveness to life throughout one's being. This responsiveness is by some taken to mean mere receptivity, self-abandonment, acceptance. But merely to "let go" may mean simply to drop back in the scale, it may mean disorder. The fulness of life in the spiritual sense is the opposite of this, it is a lifting up, an aspiration that brings every part of one's nature into right relation. It begins, it is true, with receptivity. But everything depends upon what we look for when we become receptive, on the manner of our receptivity. Mere abandonment without an ideal avails but little.

To be sure, there is a great deal in us which we need to let go, especially if we have been officious, autocratic and imperious. Hence nearly all devotees of the spiritual life counsel man to yield his personal desires, and to give the spirit full opportunity. But abandonment is never rightfully an end in itself. The abundant life does not mean the sacrifice of the highest and best, as if mere readiness to obey any impulse were a virtue. It is consistency, order, concentration that we need; not diffusion and vagueness.

The reasons commonly assigned for this unqualified abandonment are that the will or the intellect interferes, that society has departed from nature, or that the masses of the people are neglected. But the moral should not be the negation of the intellect, the denial of the will, the mere espousal of the common types through a return to nature. The moral is, penetrate to the sources that you may apprehend the life which puts every power in right relation, every factor in adjustment. The intellect is not an interference when it becomes the instrument of detailed expression of the spirit. The will yields sufficiently when fully given to a definite guidance accepted as divine. Merely to return to nature is to relapse into a life of feeling from which we must gradually recover insight into the real worth of human society.

Turning to Jesus, we find evidences that He exemplified a mode of life in direct relation with heavenly sources, that He stood for the first, and because He lived according to it, could teach it and prove by His works. He seemed not to have withheld this life in any degree, not even when standing in the presence of those whom society had condemned and discarded. Hence our imperfect speech is taxed to the utmost when, in words of wisdom, of peace, compassion and sympathy, we endeavor to do justice to His forthgoing love. Limited as we are in life and thought, we can scarcely penetrate far enough into the realm of pure life to grasp even the idea of this full acceptance of men. For it would mean insight into the very power that gave them being, the forgiveness which compasses every sin the all embracing

providence of God. But, realizing that the life comes first and quickens the soul, and is then followed by the assimilative responses of the whole personality, we may appreciatively grasp the whole process. For we then put the first emphasis on the life or experience, understanding that the idea comes later.

Doubtless the fulness of life as then taught by the Master applies to the whole of man's existence as a moral and spiritual being, hence to his highest powers, his character and all that survives the change called death. It is immortality that is brought to light, the life that persists through all vicissitudes and becomes conqueror of them all. Hence to rise to the magnitude of this idea one must conceive of the human personality in essentially spiritual and eternal terms. This again limits and defines the conception of life's fulness since it calls for searching estimates of experience from the point of view of the eternal values. Much thought is required to acquire this point of view and employ it as a standard by which to evaluate the opportunities of life.

Could we have stood in the Master's presence we should doubtless have been aware above all else of this surpassing life which would have awakened in us the consciousness of immortality, the desire to serve as the Master served, accomplishing works which should convey this quickening life to hungry and sorrowing souls. Out of this consciousness would also have come a regenerative impulsive which would have made us aware first of our shortcomings, then of our possibilities. Out of it, too, would have come a creative prompting, a sense of leadership in the case of those specially gifted.

Thus from the thought of the Master as agent and giver of life, able to touch whom He will, summoning them into power, we turn to the thought of the Father as the infinite, omnipresent giver, immanently active in the souls of men. On the one side, one thinks of the life-giving spirit, abounding as the sunlight in the warmth and peace of a joyful day in late springtime; on the other, the definitely equipped and eager soul, able to do a work and perform it well. The divine life gives the sufficiency, the power; while the human self, made individual by possession of a heavenly purpose, gives the form, the concrete efficiency. On the one side man cannot be too open, receptive; on the other he cannot be too definite, constant in pursuit of the goal which above all others benefits the individual in question. Thus the fullness of life calls for a fidelity, a consistent endeavor which brings the whole personality into oneness. The central idea having taken hold of the mind, the intellectual life can carry it out in its plentitude.

The difficult transition for most of us is from the thought of the individual self invested with divine power to the larger consciousness of the self as a social being. We are able in due course to think of and to find the self as an inner center, we grasp the idea of the self as representing or reproducing the divine life in individual form, we distinguish temperament and personality, pressing forward to the idea of the immortal individual. Further still, we grow in poise, in composure, in control at the center, in the power of paying attention to the real changes taking place within us in contrast with the mental readjustments and physical responses. Finally, we are able to distinguish between the play of life, with its externalities and eccentricities, and the reality which expresses life's true worth. But there we are likely to stop, unduly absorbed in the self, contemplating our

relationship with the love of God. Surely the test of the fulness of life is the love of man which follows the deepening consciousness at the center. It seems fairly easy for people in a simple age thus to yield themselves to the social consciousness of the Holy Spirit's descent, but for us with all our interests, our inhibitions and complexities, the victory over self must indeed be a great one. But can we not regain simplicity of heart while using our more fully developed intellects to realize the idea in its mature fulness?

It is well at least to put ourselves in imagination in such scenes as those described in Acts, endeavoring to become truly receptive, that we may discover what must be accomplished in use before the Spirit shall descend on all who hear. Thus to listen means to have one consciousness, one incentive which fills the whole of life and sends us forth to convey the glad news to other men. It means a change of balance in our energies, greater centrality of will, and a subsequent intellectual readjustment. First there is the individual response through the uplift of heart and will, and the changes that ensue in the organism, then the outgoing manifestation of the new consciousness in works of faithful ministry and kindly compassion. The intellectual assimilation then ensues, as the new life is taken up into the realm of thought. What is ordinarily called conversion or salvation, the touch bestowed upon the heart by the coming of the Spirit, is fundamental and prior; the doctrine if it follow the spiritual order will take its clue from this new birth.

Let us say, in view of the possibility that a man shall be so full of the spirit that on all who hear his words the power of God shall descend, man is at heart a being capable of receiving and transmitting the divine life. This presupposes entire purity of heart, and willingness to go wherever the spirit may lead, to utter the words that are given. It implies a faith that is ready to trust even though only the next step be clear, while the eventuations are far from plain. It also implies a spontaneity such that there is opportunity to await occasions and make changes of plan without notice.

Imagine the Holy Spirit descending on such a man as the rays of the partly concealed sun are sometimes seen descending through a rift in the clouds on objects far below. But think of these rays as coming in rhythmic intervals, quickening the heart in pulsebeats of life, then taking form through the affections and the understanding. What is called revelation would then be the intellectual apprehension of these descending rhythms, while love would be the quickening power which goes forth to accomplish deeds of regeneration. On the part of those who receive from the prophet or seer there would in turn be a corresponding openness and response, although further removed from the central source. Thus we may conceive of the divine life as mediated in gradual descent from person to person.

This gives a different view of the spiritual life from that ordinarily held. It implies the idea that man is an agent in a spiritual sense not often considered. It places emphasis on the divine efficiency, yet shows that no spiritually minded man attains his true estate until the Comforter comes in his consciousness in such wise that he turns directly to the heavenly sources, not merely to Jesus as the Master appeared when He walked on earth. It implies insight into the Christ as universal. Hitherto the faithful one in question has been a disciple,

he now becomes an apostle, seer, leader. He takes his clue not from what the Master was seen doing, or from words Jesus uttered, but from that which is directly given him to do.

How may we in this far-off time do our part towards attaining this stewardship of the Holy Spirit? By first learning as a fact of inner experience that the divine life is mediated to us here and now according to our receptivity. Simply to recognize the possibility is an important step, for it involves new estimates and points of emphasis. He who attains this consciousness in considerable degree is heaven-taught, knows by inner revelation that the soul is thus capable of receiving divine power. The work done in him which proves this power may at first be a great surprise, since he may never have deemed it possible thus to receive the divine light by direct descent.

Something akin to the beatific vision or the new birth prepares the way for the greater coming of the Spirit, while regeneration or conversion results in the case of the one to whom the seer goes forth in quickening ministry. The regenerated person then bears testimony to the change that has been wrought in him, and other men who would not have been touched by people less near in character are stirred when they realize the transformation that has occurred in one of their kin. Thus the power is handed on. It remains pure so long as it is attributed to the agency of the spirit, however many the transmitting agents. It becomes mixed as soon as men take credit to themselves, or become unduly interested in the mere process of regeneration.

Salvation or its equivalent is fundamental to and inclusive of this spiritual healing. By salvation as the term is here used I do not mean that the soul has wandered away and is now found, like a lost sheep, but that the soul finds itself and its Maker for the first time. To be saved, to be a Christian in the complete sense, is to discover a center of power which transfigures the soul by its beauty, revealing new pathways and manifesting the glory of the invisible world. It is to have a resource to which to turn, power to use, love that goes forth and quickens, wisdom that applies to all situations, so that to ask is to receive answer. By salvation one therefore means an experience which touches and regenerates the will, hence transforms conduct, whereas the mere acceptance of a creed may be theoretical. The living gospel makes a man whole, touches the entire personality, so that the condition which once caused friction is brought into harmony with the spirit. True salvation transmutes selfishness into love, thereby proving the reality by its fruits.

When returning in thought, therefore, to those impressive scenes of old in which the Holy Spirit is said to have fallen on all who heard, let us with those faithful devotees endeavor to give ourselves in entire fullness to the Spirit as made manifest in the living present. If we have any infirmity, any condition that blocks our spiritual progress, we may specially look for a response in that quarter. We may well expect many signs to follow, even the speaking with tongues—with the words of the spirit. The spirit ministers to the whole individual, it comes to sustain, to guide and to quicken. The spirit ministers to the social whole, too, and it may again fall on all who hear when there shall be an equivalent community of interest, an equal zeal for one's neighbor, and for the values of Christian love and service.

THERE never was a bad man but had ability for good service. —*Burke.*

Peace On Earth

PRACTICAL PSYCHOLOGY

By

EDWARD B. WARMAN, A. M.

Author of "Psychic Science Series"

ARTICLE FIVE.

7. CLINCH THE THOUGHT.

AS THE seventh number of the psychological combination it is of great importance. If the last or next to the last number of a combination is not fitted exactly in its place, the whole of the previous work is as naught. It is presumed that you have thus far practically applied the six psychological principles and that you are now ready to "clinch the thought."

If to clinch the driven nail is good, to clinch the driven thought is also good. When you have said what you have to say—stop. But when you stop, continue your thought in the silence. You may say a thing with great effectiveness, but the greater effectiveness lies in the silence that follows the thing said. It is in that moment of silence that you clinch the thought. This can never be done except by a falling inflection. Why? Because a rising inflection defers to the will or knowledge of others —not a wise thing to do when you wish to press a point or when you wish to convert one to your own decision. A falling inflection is assertive (not arrogantly, but convincingly so): for thereby, you assert your own will—a very important feature when a lawyer is addressing a jury or when a teacher wishes to control her school or when the mother desires the obedience of her child.

Speak the following sentence as I have heard it—"Now, if you do that I'll *whip* you"—giving a rising inflection on the word "whip." Note how ineffectual, and the assurance it gives the child that no punishment will be inflicted. Speak it again with a firm, falling inflection on the word "whip." Note how much more effectual. The child is not able to analyze it but will be governed thereby. Note, also, that as you speak it you can feel the power of your spoken word and inflection in the silence that follows. You will readily observe when applying this principle to any momentous question that the psychological moment is the moment of pause following each completed thought. You will also notice that when properly done there will be a slight suspension of breath—unconsciously so—in proportion to the length of the pause and the importance of the thought. This is what I mean by "clinching the thought."

8. CONTROL CONDITIONS.

I am well aware that this cannot always be done but should be whenever possible. The conditions can always be better controlled when, if you have a business project in view, you are fortunate enough to bring the person to your own home or office where you can govern the surroundings and make the environments such as you desire. Coming thus into your own atmosphere instead of going into his (or hers) you may avoid all interruptions and thus, by controlling conditions, be the better able to gain the desired end.

In the case of a solicitor, in any line of business, it is customary to seek his

subject in his own place of business. This is unfortunate. You may have noticed, quite frequently, that when your prospective customer was "almost persuaded" that he seemed to welcome the slightest interruption, and thus broke the spell that you had psychologically and yet, it may be, unconsciously woven about him. I say unconsciously, because I think it should be so, and it will be so if your soul is in your work and your intent what it should be. 'Tis true, you have consciously applied yourself to the various principles and the application of the same, but the fulfilment of the law is the unconscious summing up of all these in toto. In other words you are controlling conditions not the individual. This is what a traveling salesman does when he brings his prospective buyers to the sample rooms instead of displaying the goods at the place of business. His success is in proportion to his ability to thus control conditions.

PRACTICE VS. THEORY.

You may think the theory is very fine, but does it work? The recital of a few practical tests and the *modus operandi* will prove not only interesting but instructive and increase your confidence in the application of the eight psychological keys.

Of the hundreds of successful experiments I have made, I shall cite briefly as possible one of the most difficult. I am sure the reader will never have occasion to tackle a harder proposition. The object was to collect two hundred dollars overdue from a college. I was given an order on one of the trustees—the president of a bank in Chicago. The college was all right, the trustee was all right, but the college funds were short; with a half million dollars in sight but not in hand. The trustee assured me that he was abundantly able to pay, in fact, had already paid out over ten thousand dollars for the college. "All of which is good," said he, "but I have just made up my mind to pay out no more; besides, there are many other claims prior to yours that should be paid first; therefore, I cannot or rather I will not pay out any more."

Right here I wish the reader's closest attention. Here was a man who had said he had "made up his mind" and I knew that in so doing he had made up a great deal. He was no weakling, but, instead, a man of unusual mental faculties and a physique in proportion. What was I to do? What would *you* have done? What *did* I do? Listen! This was a case in which no amount of argument would have answered, but it offered one of the finest opportunities for the application of the psychological keys. Follow me carefully as I apply the keys—one by one—in the order given. Realizing that the psychological moment had come, I began with confidence (1) that I would get the money, so I then concentrated (2) my thought in that direction, yet remained perfectly passive (3) while he unloaded (4). After he had said "he would not" and had finished unloading *I* became positive (5) to his then negative condition. Now was the time to use impulsion (6). Therefore, I held *this* thought *on* him, *over* him, *for* him—"Well, you come in at one o'clock." That little word "well" is a great compromiser. I fully knew he would not agree to pay me then and there after what he had said; hence my holding the thought for him in such a way that he would not necessarily commit himself by an actual promise to pay. After a moment or two (it seemed an age) he caught my thought—not as compulsion but impulsion—and voiced it saying, "Well, you come in at one o'clock."

It is needless to say I was there at one

o'clock. Did I waver in my confidence in the meantime? No, not for one moment, but instead, I held another thought *on* him, *over* him, *for* him (always in first person). It was this: "Well, I've decided to pay you." I held this so exclusively of all other thought that had anyone spoken to me on my way to the bank I believe I would have said, "Well, I've decided to pay you." As I entered the bank he said, "I see you're on time to the minute." Assuring him that promptness was one of my cardinal principles (I had set my watch by his office clock), I immediately got my mental grip on the thought I was holding for him, and he was impelled from his own subjective mind to give utterance to it—"Well, I've decided to pay you." He suited the action to the word.

While I may have seemed somewhat prolix in the presentation of this case, it has been for the purpose of thoroughness in order that the reader might follow me in the application of six of the fundamental principles. Some one may say: "That is all right for you with your experience, but what about an inexperienced pupil?" The same rule holds good. You use the same tools. You will soon learn to use them deftly. Were it not so it would be of little value. I could cite you hundreds of cases wherein my pupils have been equally successful with myself.

I trust that every student of psychology reading of the application of these principles will be strongly impressed with the one particular characteristic of this class of work, namely, results depend upon conditions, and conditions depend upon your mental attitude and psychic influence.

IN RUNNING their race men of birth look back too much which is a mark of a bad runner. —*Bacon.*

COURAGE

BY ALDIS DUNBAR

ALL THROUGH the year
Swift follow sun and rain.
Each cloudy day
Grows clear and bright again.
And it's sing—O my heart;
Be merry as the year grows old—
And fear you naught that coming years may hold.

Hills be to climb,
And sturdy winds to breast.
Paths may be rough
By which we reach the crest.
Yet sing,—sweet my heart, —
Press upward as the years grow old,—
Our heritage the coming year shall hold!

GENIUS

BY JOHN E. DOLSEN

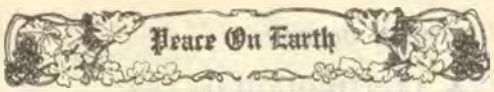
A GENIUS is a dreamer who has made,
By force, his dreams come true; a god he seems,—
If he had failed in that which he essayed,
We'd call him, "Dreamer of distempered dreams."

WE CRAWL, WE CRINGE

BY ROBERT LOVEMAN

WE CRAWL, we cringe. Come, let us leap,
O soul, intrepid be thy sweep
Perch'd on the lone crag of the day,
The eagle sun holds sov'ran sway.

We yield, we cede. Come, let us fight,
With one world-girdling slogan—right!
Look, where o'er star-still lakes of night,
The swan moon dreams in peaceful flight.



HOW TO CREATE HEALTH

By

A. Z. Mahorney

THE greatest obstacle I find in trying to get sick people to get well, is in their lack of persistent application. I will give a few facts of my personal experience and you can draw your own conclusions.

As a boy I was trained to believe in the usual set of ideas regarding the body and its possible diseases.

Some of these are as follows: Most of our environment is inimical to health. There is danger in a draft. There is danger in water, food, climate and also there is liability to contagion from other people who have been "taken sick" from cold feet or some similar indiscretion.

When anyone succumbs to one of the manifold dangers that always beset him, he tries the efficacy of whiskey, hot water, castor oil, herb tea, sweating, etc., and then sends for a doctor who administers further purges and pukes. The doctor's idea is that if he can guess the right "specific" for that particular malady he can counteract the disorder.

(At one time doctors were giving me six kinds of medicine an hour.)

When I was twenty years old I was the representative of the culmination of past beliefs. The logical result of uncertain and haphazard thinking, had manifested in almost extinction. I was thought to have no possible chance to ever be able to be "up and around" again. A discharging abscess from my right lung complicated with a stomach disorder which caused me to reject food, was the situation for five years.

For the past fifteen years I have been a strong, healthful, successful man. I have worked hard mentally and physically all this time and am apparently as young and have as great expectation of life as ever.

This transformation was brought about by *changing my beliefs.*

I studied Mental Science.

I studied the power of thought.

I LIVED with the suggestion of MASTERY.

I got well. I had tried the doctors. They had failed. I had tried deep breathing. It only produced severe hemorrhages.

So when I began the mental work, I put into it all my waking moments. This gave an unconscious impetus even to the subconsciousness that operates during sleep, and by a reflex action, all the time.

To illustrate the need of thoroughness:

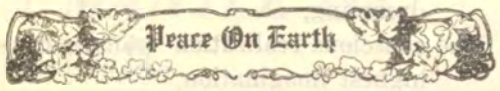
A boy of about my own age was dying the same as I had been. He was bedridden and spitting pus from an abscess. I tried to imbue him with new hope. He was weak and lethargic, consequently felt no impulse to effort. But he was dying and wanted to get well. He had twenty-four hours a day to use. The world's beliefs and the beliefs of his whole past life were to be nullified if he was to get well.

The perfunctory suggestions made during an hour a day will not be an antidote to all that has been imbibed during years of accepting opposing suggestions.

The man died. He breathed the same

air, ate similar food, and had access to the same reservoir of power as myself.

If you want results, you must be thorough in your mental work.



A PRAYER

BY

BENJAMIN FAY MILLS

Lecturer of the Chicago Fellowship

O GOD! indeed Thou art infinite!
Thou art the light and beyond all light,
"Light, rare, untellable, lighting the very light!"
I see Thee best when I realize that Thou art beyond my power of vision;
I think of Thee most clearly when I know Thee as beyond my reach of thought;
I hear Thee most distinctly when Thou dost speak
With the Voice of Silence;
I feel Thee most truly when my human heart
Almost ceases to beat in the ecstasy of my Divine Consciousness, which is more than human.

But I know Thee also as the Manifested and Universal God,
The cause of all effects and the Effect of every cause.
Thou art in the clod, the plant, the animal and the man.
Thou art in the low and the high.
If I ascend unto heaven, Thou are there;
If I make my bed in hell, Lo! Thou art there.
Thou art the Universe;
All in it but also all beyond it
Thou art and there is none but Thee.
Thou art the growing God!
Thou art the same, yesterday, today and forever,
And yet Thou art never the same, but art stronger,
Wiser, nobler than Thou wert;
Thou dost grow with every breath of growing Nature,
WE grow, and Thou in us!

Thou art revealed in all holy men and words!
We have read of Thee in the Vedas and the Bibles.
We have worshipped Thee and called Thee
Brahma and Buddha and Zeus and Jove and Jehovah and Jesus,
And tried thus to express our highest thought of Thee.
Still are these names holy unto some of us,
And we all may rejoice in every good aspiration
That has quickened the souls of men through these conceptions of Thyself.
But Thou art more than these.
Thou art Life and Light and Love,
And the perfection of every noble thought and imagining of man.
But Thou art even more than these,
Thou art the Universal Soul!
But not one of us but may say, Thou art also the Soul of *my soul!*
"The Kingdom of God is within" me;
The Infinite is HERE.
I need not search the heavens to bring Thee down;
I need not voyage the seas to bring Thee near;

THE WORD is nigh me, even in my heart.
I would call Thee "Friend"! but the title is too harsh and distant.
I would call Thee, "Father"!
But even though I came from Thee, then must Thou be without me, and at my best,
I will not even call Thee, "Father"!
I have called Thee, Brother! Christ!
But Thou stickest closer than any brother.
I need not even utter the holiest human name, of "Mother," to appeal to Thee.
All symbols fail!
Of my life, Thou art the Breath;
Of my mind, Thou art the Thought;
Of my confidence, Thou art the Faith;
Of my aspiration, Thou art the Spirit;
Of my fellowship, Thou art the Love;
Of my comfort, Thou art the Peace;
Of my content, Thou art the Joy;
Of my soul, Thou art the Soul.
Many a time have I stood before the spotless mirror of Thy Glory,
And have seen reflected back my own littleness,
My impurity, my deformity and imperfection.
But as "I the imperfect have adored my own Perfect,"
I have been changed into the same image,
From glory unto glory, as by the Lord the Spirit.
And I pledge Thee by this utterance,
Of which Thou art the germ, the energy and the completion;—
Nay, Thou dost pledge Thyself to me,
By the promise and potency of this great thought;—
That I will never rest until I rest in Thee,
Until scale after scale shall fall from my now blinded eyes,
Until robe after robe shall be removed from my now disfigured form,
Until barrier beyond barrier shall be dissolved,
Veil after veil shall melt,
Until certainty shall supersede illusion,
Until the waking shall surpass the dreaming,
The conscious realization transcend the highest imagination,
And I, at last, shall stand erect, clear-eyed, pure-souled, God-filled, One with the Father;
And I shall look into that spotless mirror
And see reflected back no longer my own deformity and imperfection,
But I shall see GOD!
And when I see Him, I shall be like Him,
For I shall see Him as He is.

AWAKE! AWAKE!
O MAN, O MAN OF GOD,
AWAKE TO THE REALIZATION OF THE LIFE OF GOD!
AND YOU SHALL BE SATISFIED WHEN YOU AWAKE WITH HIS LIKENESS.

MAGNIFY HIS NAME

BY ETHELIND LORD

"IN HEALTH, and peace, and plenty
I MAGNIFY the Lord."
These my testimonials are,
That prove His sacred word.

For if I'm ill, and sad, and poor,
I minimize God's worth,
And set at naught divine command
To "inherit all the earth."

LIFE

BY GLADYS DENT

FOR LIFE is not all sunshine,
And Life is not all rain,
But without the one, the other
Could never bring forth its gain.

Peace On Earth

A MANTLE OF MAGIC

BY

ANNE WARNER

HOW MANY of those who move among life's troubles and dangers understand that every child of Heaven —and who among us is not such a one? —is born provided with a mantle whose magic properties can absolutely ward off all evil?

It is of this mantle, which is called the aura, that I would speak. Like all other spiritual (and material) gifts it exists for *us, only* when we become conscious of it. Nothing exists for anyone until he or she becomes conscious of it which is one reason why learning of the things of heaven and earth is so sublime a duty, but the difference between spiritual and material gifts is that the learning of the latter is a mere pointing of the path to their possession, whereas the learning of the former is the possession itself.

That is why this little story which I have to tell should interest you. It is because if you have never realized before that you had an aura you will now know that you have one, and if you have never realized its magic before, you will now not only realize it but will henceforth understand and count upon its strength of complete protection from *every danger*. Moreover, once you understand the meaning of your aura in your life you will never cease to develop and strengthen it, and it is just this development and this strengthening that is one of the great reasons for what seems hard in this often misnamed "hard world," and one of the wondrous ways in which our Heavenly Father has softened that same seeming harshness.

The aura is—speaking broadly and simply—man's spirit-self. It is not his soul but is the soul of his thoughts and acts and it is placed around him in an oval of pale glory which some who are sufficiently pure in mind can see about those whom they meet and which scientists have lately succeeded in actually photographing under special circumstances. Sad to say, the scientists with their pathetic attachment to the material side of life, have photographed the auras of the sick and found them misshapen in a curiously instructive way. The aura of one ill is naturally a product of sick thinking and weakened purpose. It is the spirit photograph of one whose will was not strong enough to make good. I think that the phrase "make good" might well be lifted from its place amidst slang phrases to a motto blazoned in the Milky Way in this connection, for it is the very duty of every human being to "make good." Meaning to make good thoughts which make good actions, which make good lives, which make perfect-shapen, glorious auras.

Directly you understand what your aura *is*, we can take up the further question of its use. It is a law of life that the natural impulse is to make use of everything which we acquire, *at once*. We see that with children on Christmas Day,—we see it with a man buying a horse, a girl getting a hat. I saw it very strongly once in a poor woman who bought a winter coat at an August bargain sale and cooked supper in it that same evening.

So you want to use your aura at once.

The first thing is to realize that *as it is this minute,* it is the spiritual manifestation of your own life working at the moulding of a certain amount of divine-creative material. You have about you an envelope for which God and yourself are equally responsible, and whatever you may choose to do with it henceforth you may rely absolutely on God's "meeting you half way" and supplying you *limitlessly* with whatever you need in the way of purpose, protection, inspiration, and strength. The more you rely on His help the more strongly will it be yours; the more you realize that everything that you think or say or do is building the House of Fulfilment in which your Better and Best Self may dwell secure the more strongly and securely will you work within the circle of Absolute Trust.

As we move forward in life our standards alter subtly and what spelt pain once spells joy again or vice versa. In realizing what protection means one must see protection in a bigger way than most of us usually accept the word as meaning. Protection doesn't always mean avoiding trouble,—it may mean a clear insight into the trouble and a complete understanding which causes the trouble to not be a trouble after all. A woman who was at the beck and call of a rather selfish family might break her leg, and see in her accident rest for herself and a very wholesome lesson for the family. I have lately had a series of bitterest disappointments, crushing all my summer plans, and twice I cried before I thought. But immediately after I realized that I am one of those for whom *lessons* exist, but not sorrows, so I pulled myself together mightily and am now waiting confidently to see in what sweet, happy way my summer is to blossom. You see I am strong enough to refuse to allow trouble to break through my aura. I hold it about me as the little German boys hold their big capes, I *know* that nothing can come through unless I choose to be careless.

You can do this, too. You can learn (and it is not a hard learning) to extend and strengthen your aura until it will alter the tone and look of everyone to whom you speak,—of everyone with whom you have to do. The every-day phrases, "She did me a world of good," "The minute he came in I knew that everything would be all right," "When I just go to her door I come away feeling all different," are all testimonies to wide and powerful auras. A strong personality is nothing but a well-understood and well-handled aura. And bravery and heroism are an intense consciousness of its Infinite Power.

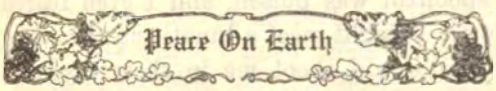
For there is a protection that overrides danger without any regard for what the body may suffer. The martyrs of old lived supreme in soul and governed their flesh in a way which seems to us well-nigh incredible, and yet in that great tragedy of the sea which has lately wrung all our hearts men died who were supreme within themselves when the hour came. There must have been those there who saw beyond life in that hour and passed in great calm onward to their vision made real. That may have been an old lesson to some and a new revelation to others, but it is not the less an example of this further, higher, mystic meaning which I will set before you in closing and which is—after all—the final goal of all learning.

One should develop one's aura first, because it is *of us,* and we should develop every gift of God's. Secondly, because it *is* us and the greater part of our being. Thirdly, because it is *around* us, and must of necessity either attract, repel, or unite ourselves with all other liv-

ing creatures. Fourthly, because it teaches us what life really means when we realize that every second of life is building a shape in eternity. Fifthly, because it helps us hourly in living, to feel that the Mightiest Power is interwoven with us and can through our act interweave with all others. Sixthly, once we have taken these five steps upon the upward way, we shall be strong enough to be able to face what we should once have shrunk from, *with a clear comprehension which will dissolve all fear.*

Because trouble *cannot* penetrate a strong aura. A strong aura means the having taken unto yourself so much of God's will that whatever comes cannot be antagonistic to you.

If you can understand and believe this you can live henceforth in ever increasing peace and joy. As Mr. Sinnett says in his wonderful book, "The Growth of the Soul," "not everyone can attain to this, *but everyone who reads these words can do so.*"



HOW I WORKED MY WAY OUT OF IT

By

John I. Harden

IN THE columns of this magazine I have already reviewed the early years of my life, noticed a calamity which finally overtook me, and described the resolution which enabled me ultimately to pick myself out of the wreck. I purpose, upon the present occasion, to state in so many words, what happened to me, how it affected me, and the precise methods by which I attained to a strength of character of which I had never dreamed myself capable.

Once upon a time, I will begin, I was in a position of semi-dependence. I received a salary for remaining something like forty-eight hours a week in an office, and was generally reputed to earn it, but the atmosphere was one of constant insinuations and, in time, the insinuations very nearly became convictions with me. Hearing myself so frequently alluded to as a dependent, I presently began to feel like one. However, nearly all things change sooner or later, and the time came when even this position of alleged dependence was not open to me. I saw the handwriting on the wall some months before I was actually thrown upon my own resources, and even before it came clearly into focus, I worried. I did not neglect to prepare for the inevitable, but when I set about training myself for other duties and responsibilities, I experienced almost paralyzing fatigue and restless, if not altogether sleepless, nights. When the dependence had ended, if it had ever been real dependence, and I was the absolute director of my career, I was at first greatly relieved. For three months I toiled with feverish energy and, in comparison with my usual results, accomplished marvels. But one day, without a second's warning, a wave of agony shot over me. It appeared to be inside my brain and might have been said to

resemble a headache, but it seemed to me like the call of death itself, and I felt that I could not survive another. I did survive scores of them before the sun had gone down, but I would not have given a sumarkee for my prospects. It was no use talking, the end had come. At least, that is the way it appeared to me at the time. I have been informed that my face resembled a blazing star, and that the neighbors who came in to see my finish supposed that I had congestion of the brain, but I was too busy suffering from symptoms to make a catalogue of them. I had in moments of excitement or alarm supposed that my heart was beating rapidly, but now it surpassed any stunt of which I had supposed it capable. Nothing but the vibrations of light could hope to compete with it, and I was confident that it would reduce itself to mere fibers in no time.

Well, after twelve hours of it, I began to sleep a little and next day I did not feel so much like a dead man as I had expected to feel. Two days later, however, what Paul Dubois calls "anguish" was upon me again, and I would have fled to any part of the world if I could have hoped to escape it. But as I could not outrun it, I was compelled to endure it. After contracting all the muscles in my body and walking around like a wooden man for half an hour, I went quietly to bed, began pushing away at the anguish and in the course of half a day, I could breathe freely again.

A week passed and it was upon me again. I sat down to read in a club room, feeling about as comfortable as usual, and in a flash my heart had broken loose and I was wild with terror. This was the third attack, and when I had agonized for fifteen or twenty minutes I began to be tired of this particular kind of "coming back." For the first time a glimmer of resolution began to assert itself and I determined to suppress the agony. I walked the streets for awhile, invited some friends to call upon me that evening and by ten o'clock I was again in charge of the situation.

To abridge the story, these attacks occurred at intervals for nearly a year. Sometimes I would be frightened to death about nothing in particular, and again something outside of myself would touch the trigger. I ate red kidney bean soup with the feeling that every spoonful was poison, and I even feared that I might meet a lunatic on the street who would shoot me in sheer insanity. At night my heart would frequently take a bit of exercise without the slightest provocation, and I would listen to its thumping, sometimes in an agony of suspense and again with no particular worry. One day I went down town and was attacked with the feeling that it would be impossible to get home. I started out to walk at the top of my speed, reached home, overflowed with tears, turned around and went down town again. That night I attended a banquet and acquitted myself as creditably as anyone in the room, and every moment I thought I would shiver into bits. The last, and perhaps the most trying phase of the torture was depression. I reached a point where I could cry all day long and never feel like stopping.

As I have already stated, however, I began to put a curb upon myself with the third attack of "anguish," and slowly I began to get results. When I lay awake during the hours of midnight, shivering at all kinds of real and imaginary sounds, I pushed the tormenting thoughts out of my mind and the sounds out of my ears by recalling all the books

I had ever read. I made a catalogue of Shakespeare's plays, Dickens' novels, and sometimes fell back upon a device of childhood of recalling all the Williams and Johns I could. When I was unable to relieve myself with a constructive affirmation I resorted to a more mechanical form. I assured myself over and over again, "I am getting along well. I am doing finely." And I was. When I imagined that I could hear heart beats all over my body, I collected all the time-pieces in the house and placed them near my bed. There were three clocks and two watches and these sounds which I could accept as real helped to banish those which I knew were unreal. I focussed my ears on the medley of ticks and it gave me self-control. When I walked down street and was tormented by waves of nervous terror, I set my eyes on the pavement and watched the blur of the sidewalk as it appeared to move under my feet. At the same time I listened to the sound of my footsteps. When the more intellectual expedient of developing a normal train of ideas was beyond me, I adopted some mechanical device for distracting my attention.

And after the first two or three weeks of, shall I call it hades, I settled down to work and did not miss a day. It has been nearly three years since the first attack overwhelmed me, and I have done twice as much work during those thirty-six months as I ever did in the same time previous to the attack. In fact, it would almost appear that suffering has been good for me. I can now get results out of myself that were absolutely impossible previous to 1909. I have acquired the ability to write marketable articles and shed tears between sentences. I can force myself to grind out two thousand words in the usual time, even when I am so worried about a business matter that I am compelled to push the worry out of the road in the middle of each sentence. I have absolutely gotten rid of worlds of worry and even when it does come upon me, I can pursue my purpose in spite of it.

Three years ago I was tempted to flee as from the city of destruction if a case of measles occurred in the same city square with me. Now I can sleep in a room with a contagious disease without any interruption of my composure. My daughter has just passed through an attack of measles and I hardly noticed it. A few years ago if my daughter caught a cold, I would immediately prepare for a sleepless night. The very idea that a member of my family might die nearly threw me into convulsions. In the last three years I have, so far as affectionate relations are concerned, lost father, mother and sisters. My brother-in-law died with paresis in the asylum, a few months ago, and for twelve months I have been the daily and nightly companion of a terrible case of melancholia. And I have gained fifteen pounds in weight and have not turned a hair.

The improvement began the moment I put restraint upon myself. I do not know that I can make it perfectly clear as to how self-control is acquired. I do know this: If a wave of terror or agonizing thought flashes into my mind, I can somehow push it out. To me it seems to be just as much a definite pushing as if I were moving furniture around in my house. And under any reasonable circumstances I believe that I am now capable of maintaining my composure.

This article has been largely one of personal experience, but in conclusion I may say that I have worked out a sort of principle which I am more and more applying to my practical life. It is something like this: If I am nervous, panicky, or anything else that it may be

called, I proceed exactly as if my bosom were as unruffled as a cow's. I suppress all the impulses which my panic suggests. I make my outer conduct precisely what a healthy man's ought to be, and this constant suppressing of the outer expression of nervousness, has practically revolutionized the inside. I am simply not the wild fugitive from many fears that I once was, and simple discipline has brought about the change. And whereas, I at one time swallowed about a pound of bismuth a month for bowel disturbances, I have worked my way to my present efficiency without medicine. When the real genuine agony came upon me I found medicine so impotent that I became discouraged with it once and for all, and got along just as well without it.

THE ROSARY OF WORDS

BY CATHERINE PARKER THORE

I MADE a shining rosary of words—
health, love, success and joy—
Then of the hours I wove a golden
thread, and strung them beadwise
there.
Through brimming days of work, and
starlit nights, I tell my beads
And in my calm belief and faith each
is a prayer.
Within the jewel casket of my heart I
keep my rosary
—Such a lonely, failure-broken heart
it was before.—
And now so faithfully and lovingly I've
said my beads,
Health, love, success and joy are mine
forevermore.

MEN ARE not moved to Higher
things
By Wit or Common Sense
But, cursed by Priests and kicked by
Kings
Use them in self-defense.

—*By Rudyard Kipling.*

A SONG OF CHRISTMAS

BY OLIVIA KINGSLAND

Sing a song of Christmas—
The Christmas that's to be
With "Peace on earth, good will to men"
For *all* humanity.

Sing a song of Freedom
For woman, child and slave,
With work for all the unemployed
And not a soul to save.

Sing a song of Virtue
Of honesty's true light,
For Government officials
To treat the people right.

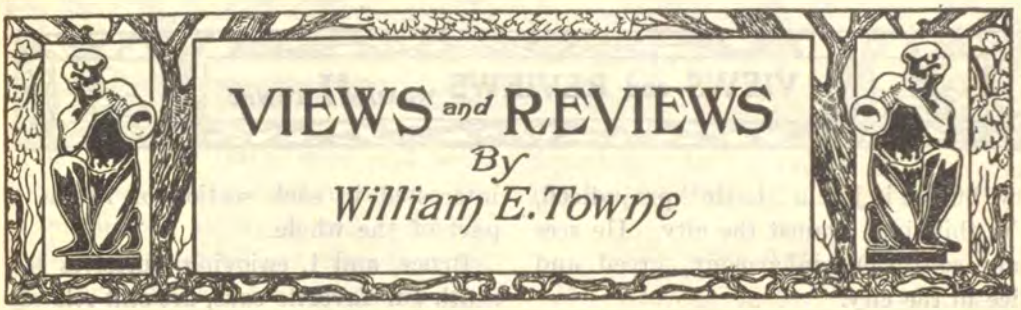
Sing a song of Justice
With mercy's seasoning love,
'Till all the earth will bloom anew,
Reflecting Heaven above.

Sing a song of Smiling
Of Hope, without alloy.
Oh! Christmas bells ring sweet and
strong!
For Peace! For Love! For Joy!

THE TITLE BELOW

BY CLIFFORD GREVE

DON'T SING me a song of wealth
and class.
Don't play me a theme on cymbals of
brass.
But tell me a story of life's beginning,
That finishes up with the hero winning
A victory for all of his fellowmen,
A release for some soul from a prison
den;
While his body fought hard with its
final breath,
Make his mind still deny the power of
death!
Give him voice always sounding Freedom's yell,
And an arm that broke down the gates
of Hell!
A-MAN!



The Election Results.

Four years ago we rejoiced with the victors.

This time we take fresh resolve with the defeated.

Four years ago we were badly fooled, along with the majority who voted the Republican ticket under the impression that they were supporting Mr. Roosevelt's policies. This year we at least know where we are at.

This year we asked for a man of action.

They have given us a man of metaphor.

Mr. Wilson's election insures for four more years the control of our government by that one per cent of our people, who represent organized wealth, and their willing henchmen, the political bosses and a great majority of the powerful newspapers of the country.

Wall street rejoices.

The aristocrats rejoice.

For four years more the cause of social and economic justice must languish so far as governmental action is concerned.

For four years longer the government will not be restored to the people.

The one party that stood for justice and honesty and decency in government, from top to bottom, made a splendid showing, considering the short time in which it had to organize. Preparations are well under way all along the line, to make the Progressive organizations, local, state and national, permanent. In four years' time the party can gather great strength. The Republicans should be absorbed by the Democrats and Progressives, and in 1916 we should have a clean cut fight with only two sets of leading candidates in the field.

So far as the Progressive party is concerned it has just begun the fight. Its appeal is to the best element in all parties; to every friend of efficient and honest and decent government in the interests of all the people, high and low, black or white, northerner or southerner —and with this ideal it is bound to win, sooner or later, because it represents simple JUSTICE.

If we had won as sweeping a victory as have the Democrats, there would have been hardly anything left for those of us in the ranks to work for. And work is really the one thing that makes life run along smoothly.

As for ourselves, we can say of this cause that we are content for the time to await its fruition. In the words of good old Walt Whitman:

If no other in the world be aware I sit content,
And if each and all be aware I sit content.

Playing the Game as A Whole.

My friend, Bruce Calvert, editor of *The Open Road,* takes a series of shots at New York in his September magazine.

Bruce and I both love the open coun-

VIEWS and REVIEWS BY WILLIAM E. TOWNE

try, but he is just a "leetle" prejudiced, I'm thinking, against the city. He sees only confusion, inharmony, greed and vice in the city.

To me there is a sort of harmony in action in a great city like New York. It is a matter of vibrating in will and interest with your surroundings. Of taking an interest in the Romans when you are among the Romans.

Bruce goes into New York or Chicago with the picture of green meadows and winding streams and cool woods fixed before his mental vision and lets the noise and crude force and confusion of the big cities jostle and disgust him. It used to disgust me. But I set my will over on the other side. I did this for the reason that I realized I was lopsided. We should be able to appreciate every section of life. I cannot surround myself with an atmosphere of seclusion, personal prejudice toward one section of life or with intellectual superiority toward another without losing something.

If I cut myself off, so far as sympathy and understanding go, from the life of the big city, if I assume superior virtue because I prefer the country, I am simply dwarfing my own normal growth and development.

So I am learning to enjoy crowds. I am acquiring the knack of looking both ways, forward and back, when I cross the streets in New York. The noise and fierce rush of the street life no longer oppress me. It is like an interesting game in which I become one of the players. Like a knight going forth to battle, I meet and conquer the problems of locomotion along the crowded streets. I find a sort of rhythm in it all, and so will anyone who lets go of himself and becomes interested in each section of life as a part of the whole.

Bruce and I, enjoying ourselves beneath our favorite oaks, are still related, more closely than we realize, to the tense, throbbing life of New York, Chicago and San Francisco. Let us acknowledge the relationship and play the game, when circumstances require, instead of standing in the background and feeling superior.

Constructive Sympathy.

It is true that the poor sick woman, who has been doing washing all day to support her small children, is a pitiful sight. It is true that the consumptive man, driven to work day after day to get the means to feed his family, is not at first thought an inspiring object as he plods his tired way homeward. But do we help such by getting down in the slough and taking on the weight of their burdens? So long as we see only their unhappy condition we can never devise any *remedy* for it. We should turn our minds to a consideration of *the way out* for these, and all their kind, if we would help them. We should dwell less upon their needs and more upon ways to permanently meet their needs. Maudlin sympathy will not save them; charity will not save them. A juster organization of society, a mental and spiritual uplift, a more cheerful faith on their part, to all of which we may contribute by our own attitude, will help them more than sympathy. So long as we grovel with them we cannot help them.

One cannot climb out of his environment until he first looks out. Faith, hope, courage will show him the way out. And those who are more fortunate

VIEWS and REVIEWS BY WILLIAM E. TOWNE

should use their faith, hope and courage to inspire the weaker ones. We emasculate our ability to aid by indulgence in sentimental hysteria. It is not by adding our own doubts and fears to another's that we help him. No matter what a man's condition may be it is better to help him to look up than to look down. It is better to plant faith within his heart than to hypnotize him with a hopeless pessimism. He has enough of pessimism in his own soul. Do not add the weight of your pessimistic sympathy. As opportunity offers, teach him to have faith in his own powers to find a way to better conditions. Teach him that he is a part of the creative life of the universe, and that in degree he can work out his own destiny; that courage and faith will show him new ways of advancement; that so long as his eyes are fixed only upon his troubles he cannot see the way of deliverance; that all over the world a constantly growing throng, organized and unorganized, are working for juster human laws by which society shall aid and provide for those who are unequal to the task of suitably providing for themselves, and by which fuller opportunity for life and happiness will be given by society to its members who labor with head and hands for their families and homes.

Help, in any practical way that you can, those who need temporary aid, but do not waste your energy in hopeless sympathy. Do something to bring permanently better conditions to all those who are the victims of society's barbarism. Work and vote for every law that will promote social and economic justice. Make your sympathy dynamic and constructive and it will then be worth something. It will then strengthen you and its object as well.

Passivity and Health.

Mr. Warman, in his "Practical Psychology" lesson last month, gives us a clear talk on "Passivity." He explains how necessary it is for the objective mind to become still before we can put salt on the tail of an idea, or successfully solve a problem.

Herein we may find a powerful aid to health. Health is the normal state of man. The life force flows through us with every heart beat, under normal conditions. But under the conditions of modern life we are constantly interfering with the rhythm of its flow. We get worried and becomes tense somewhere in the body and keep on being tense until the equilibrium is so disturbed that pain or disease proceeds from this cause.

The tension is first in the mind; it is then created or reflected in the body. Passivity would restore the rhythmic flow of the life forces, but worry, or too intense and long continued concentration upon one subject, or one line of thought, prevents the right kind of passivity and the unnatural tension is maintained until nature makes a protest.

It is related of Lincoln that during the dark days of the Civil War he once insisted upon reading to his Cabinet several pages from Artemus Ward. The president laughed heartily at Ward's drollery and encouraged his cabinet members to do the same. Evidently they were inclined to look upon Lincoln's proceeding as incongruous and out of place, but he said to them: "Gentlemen, I am under a great strain, day and night. If I did not sometimes relax in this way

VIEWS and REVIEWS BY WILLIAM E. TOWNE

I should never be able to keep going."

By a proper use of repose and relaxation we generate or realize power. As the seed grows in the dark and quiet earth, so the life force swells within us when we are passive as regards the objective mind.

As one aid to health we should never go to sleep except when we are relaxed physically and quiet and reposeful mentally. During sleep, energy flows into the mold we created with our last waking thoughts. If these thoughts were worry thoughts, we are restless in sleep and do not feel properly refreshed when we awaken. If our last thoughts were peaceful and full of faith, we awaken with renewed courage. Nothing is more important to health and well being than the habit of going to bed with a mind at peace with the world and filled only with good will thoughts toward all.

Of course, as Mr. Warman makes clear, passivity does not mean simply laziness. Some people are passive because it is too much trouble to be anything else. The passivity we are talking about is to be cultivated only as an antidote to a too active or worrying objective mind, when it threatens the equilibrium of the body or interferes with "catching" the desired train of thought.

WHAT helped you over the hard parts of your life?" was asked of a successful business man. "The hard knocks that went before," was the answer.

—*Anon.*

THE reason so few people get what they want is because they don't want it hard enough to use real effort in bringing things their way.

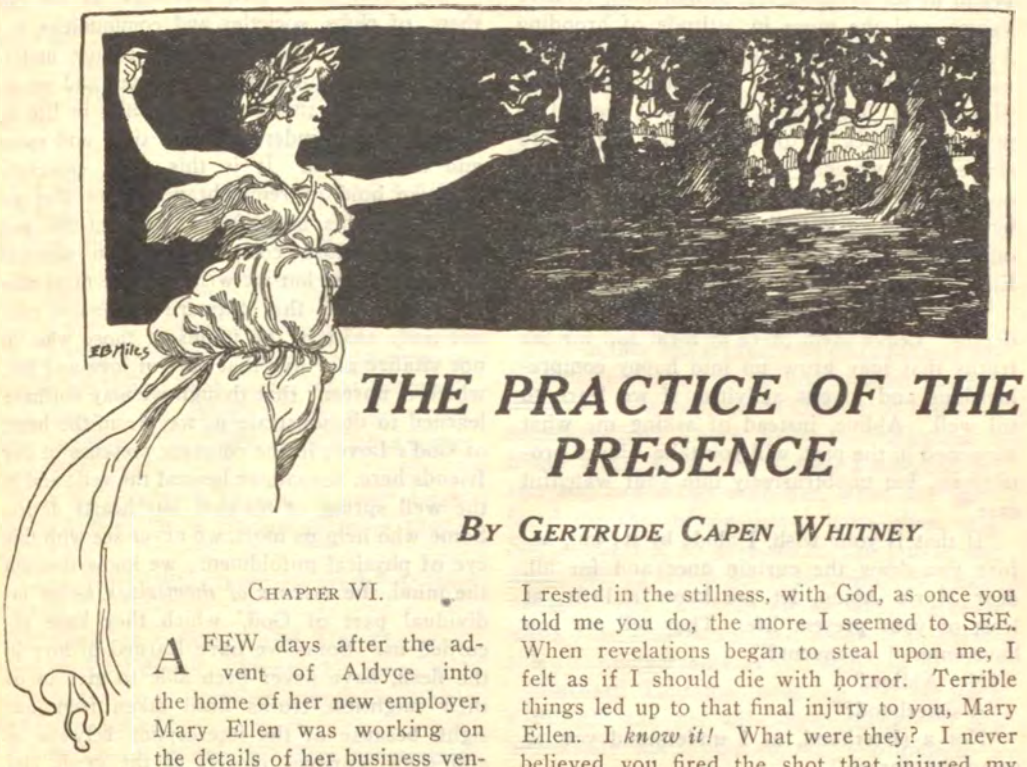
—*Max.*

BRIEFS

By William E. Towne.

* * * Three New Thought editors have been acting along somewhat similar lines in a rather remarkable manner. November *Christian* announces a new business policy whereby those who get the magazine in future will pay cash for it. *The Master Mind* publishers, in their November number, announces the formation of a stock company and the sale of shares for the purpose of raising money to expand their work. The subscription price of *Nautilus,* beginning with November, was raised to $1.50 a year. Thus the publishers of these three magazines announced somewhat similar plans, with similar objects in view, the same month, and each was entirely ignorant of the plans of the others until they were expressed on the printed page.

* * * To anyone, young or old, who is thinking of writing for publication I would say, don't try to write poetry. The market is overstocked and few who think they can write poetry really know how. Try human interest and personal experience articles. Make them condensed and to the point. There is a large field for this class of literature just now, especially such as has a practical value. If you can tell the public, in an interesting way, how to conserve time, energy and emotional power you can sell your work for cash.



THE PRACTICE OF THE PRESENCE

By Gertrude Capen Whitney

Chapter VI.

A FEW days after the advent of Aldyce into the home of her new employer, Mary Ellen was working on the details of her business venture, and had just come to a resting place, when the door opened, admitting Aldine Thurston.

"Marie Alano," she said, moving swiftly forward. A peculiar depth of beauty and sweetness gathered from the passing years made face and bearing notable. Again she exclaimed, "Dear Marie Alano, once more we meet! My friend!"

"I learned of you through Aldyce." she continued. "I wanted, oh, how I wanted to keep closely in touch with you when you were—*there,*" she shuddered; "but father would not let me have a word to say to you or about you. Aldyce seems so much as you were before you left us; I was fond of her at once. I feel as if I might do for her what I could have done for you had I only known how. O, my Marie Alano, why do we learn too late! I was impelled to speak of you and found she knew and loved you. She told me about your bureau. HOW DARED YOU LET HER COME! Dear Heart, I, too, have wept. How do we reach our heights,—tell me,—you who have suffered and attained?"

"Through the crosses of experience and revelation giving knowledge," said Mary Ellen, hopefully.

"I have thought through whole night watches," said Aldine, piteously, "and the more I rested in the stillness, with God, as once you told me you do, the more I seemed to SEE. When revelations began to steal upon me, I felt as if I should die with horror. Terrible things led up to that final injury to you, Mary Ellen. I *know it!* What were they? I never believed you fired the shot that injured my father."

"Why, Aldine?"

"At first, as I tried to think out the whole miserable affair, my mind was only a blank. I had nothing to get hold of but the fact that father's story about your being angry at his questionings did not ring true. It was not like you in the first place. Your guidance of your thoughts was making such wonderful changes in you, that, hoping for like improvement in myself, I had begun to try to purify my every thought, and my brain was beginning to clear in the cleaner spaces I was daily giving it. One day in a store, when I was in a hurry to catch the boat, I watched the scales quiver. The man would not weigh my goods until these were still, and, impatiently, I asked him to hurry. He looked at me kindly and said, 'Never try to weigh your butter, little lady, until your scales are still.' Now, when I am quivering in mind, nerve and muscle, endeavoring to attain results, material or mental, I repeat these words to myself and when my 'scales' balance, my mind weighs and my body gives results. So in this matter, there came into the slowly reduced quiver of my mind a sense of balance, then in the empty spaces my mind was trying to fill with facts to weigh, appeared motes, moving into strong lights, disappearing into dark and terrifying shadows. I

began to see perspectives, proportions, relative values, and the more in attitude of brooding I held my body and mind, the more this chaos assumed form. Perhaps I mix my metaphors, Mary Ellen, but this is the way it seemed to me, and I began to understand how God shaped the worlds,—not out of nothing, but out of chaos, which is very different. Little by little I began to pull clearly defined horrors out of this chaos of past days. Tell me, Mary Ellen, tell me."

"It is not well to pull horrors out of the depths. Leave them there to form soil for the truths that may grow up into happy comprehensions and joyous activities if we learn to till well. Aldine, instead of asking me what happened in the past, will you take Aldyce protectively, but unobtrusively into your watchful care?"

"If that is your wish, I abide by it; but, before you draw the curtain once and for all, dear Marie Alano, let me know a little, at least of your present life. They tell me you have entered a convent?"

"No, Aldine."

"A sisterhood?"

"Not a sisterhood, as I understand you to mean the phrase."

"A community?"

"Yes; the community which includes all, in all the worlds, of every sex and sect, profession, belief and estate, who believe in the brotherhood of created things; and in the constant demonstration, through growth, of the uncreate; who believe that create and uncreate are held together, not *by*, but *in* ONE SUBSTANCE, GOD; that sin is the stumbling attempts of man's sleeping soul to exercise his activities towards the unfolding of God's Plan, resulting in travesties as horrible as those possessing him in dreams; and that goodness is the active demonstrating of increasing understanding; living close to God means, accepting into our hearts, for reverent observation and study, the workings of all minds and lives in their different stages of growth, condemning none, but through our larger vision (which in itself, is constantly enlarged), suggesting and clearing the paths of others, leading into better comprehension and purer lives."

"Dear Marie Alano," whispered Aldine, "Dear Marie Alano." After a moment's pause she added, "Do you remain celibate, Mary Ellen?"

"Celibacy is a matter of individual unfoldment in Spiritual Law, Aldine."

"How often do you hold meetings?"

"My dear little girl, meetings, as we call them, of clubs, societies and communities, are only symbols. To those who cannot understand without them, these are well and necessary. But all that is worth while in life is, *in its essence,* independent of time and space and segregation. It is this view, especially that we hold in remembrance. Not that we depreciate this beautiful world, and life and love, and close companionship in physical demonstration; but we wish that the mind may grasp the truth that outward expression cannot truly exist in the minds of those who do not vitalize and live that part of love and life, which is unseen; that though we may not have learned to demonstrate it, we are in the heart of God's Love; in the constant presence of our friends here, abroad, or beyond the veil; and in the well spring of all that our hearts desire. Some who help us most, we never see with this eye of physical unfoldment; we know through the mind, the *essence of themselves,* as an 'individual part of God,' which they have accorded us. Some we have learned to love in the flesh, have never been able to give us of their mightiest truths until taken from our sight, because of the interception between us and their spiritual power, of the crude and slowly vibrating medium of flesh. The very yearning to follow them into the unseen and the unknown, opens our lives to the celestial."

"I know that is true of you, Marie Alano," said Aldine, still in a whisper. "To me you have grown in beauty, every moment since you left me. I am beginning dimly to understand. The meetings of your community all over the world are in spirit and in truth?"

"Yes, my little Aldine, IN SPIRIT AND IN TRUTH."

"How is the community governed, Mary Ellen?" continued Aldine, still puzzling.

"It is not *governed* Aldine, its *Life* is the Lord of Love and the love of the Lord."

"Truly it is a communion of saints, Mary Ellen."

"All the churches, in all the creeds, have thought this as expressive a verbal explanation as can well be made of spiritual truth."

"You make the Bible phrases mean so much. Quoting them has always seemed like cant to me. May I join this company, Marie Alano? What is the method of procedure?" said Aldine, still groping in the gloom.

"No one is conscious when 'he joins.' As night grows into day, so our minds merge into broader expressions of Truth, when we love the Lord our God with all our hearts and

minds and strength and our neighbors as ourselves. You can establish one bond of communion, little Aldine, by your attitude towards Aldyce."

Chapter VII.

"MARY ELLEN at the head of a servants' bureau," said Mrs. Thurston, in a horrified tone; "I call that a wholly preposterous and unheard of proceeding. It should be prohibited by law," she continued, helping herself, for a second time, to a cup of ink-black coffee. "The idea of a jail bird managing an Intelligence Office. Who knows what she won't teach them about thieving and murdering! How dared you hire a girl from such a place, Barnard?"

"It is not exactly a bureau, mother," interrupted Aldine; "it is something more like a school."

"Worse still! What does she teach? Prison ethics?"

"Or Christian virtues!" said Mr. Thurston, trying to impel derision through his tones, and succeeding only in forming sounds in which the jeer had died.

Aldine looked up quickly. Her penetrating ear had caught the death rattle of his attempted jest.

"Yes, father, Christian virtues; Marie Alano is a wonderful woman," she said spiritedly.

"Aldine, I never could understand your crazy enthusiasm for that girl," said Mrs. Thurston, pettishly. "Even when she attempted your father's life, you declared she was an abused angel."

"Since certain happenings have come to my attention, I begin to think that may have been the case,—the abused part, if not the angel," said Mr. Thurston, attempting, by indifference, practically to annul his words. "It seems someone was witness to occurrences not brought out in the trial of that affair, which absolve Mary Ellen from blame."

"Where does it place it, father?" said Aldine, in a tone that made Mr. Thurston distinctly uneasy.

"I hope she isn't going to drag the matter into the courts again," interrupted Mrs. Thurston, excitedly; "it was most disagreeable for us when it happened and will be worse if it has to come up again. She was committed on your testimony. Five years in jail is too common a sentence nowadays to attract any special attention to her, but it will be very humiliating to you to have to acknowledge you put her there unjustly. Besides, to say *'I am mistaken!'* is *so weak.*"

"I think you will be very brave to say 'I am mistaken,' father, if that is true," said Aldine. "Silence would be the coward's part."

"It will not make a bit of difference to her now, Aldine, and it will mean a great deal to your father," reiterated Mrs. Thurston.

"So Mary Ellen said," mused Mr. Thurston, aloud. "But I doubt if she intends it just as you do."

"Mary Ellen said so? Of all the effrontery. When did she say it, pray?"

"When that last travesty on plate-passing left us, and you asked me to find another maid, I went to a new Intelligence Office that had been recommended. There, to my astonishment, I found Mary Ellen. Of course, I resented the fact and had a talk with her, when she proffered me the information I have given you. She seems not to care about the public, but wants you to know she is innocent. She says she loves you. Heaven knows why," he burst forth, "for I think you are about as disagreeable to your servants as you well can be."

"Barnard Thurston, how can you say such a thing," said his wife, hysterically. "I am universally kind. Of course, I belong to a church that teaches me people should be contented where they are placed in life, and I don't believe in awakening their discontent by putting false ideas into their heads. There would be no troublesome servants, if philanthropists didn't meddle with conditions they know nothing about. I repeat, Barnard, *I am universally kind.*"

"Certainly!" said Mr. Thurston, with covert sarcasm.

"Servants should remain where they belong," she continued vehemently.

"As to that, who knows where they belong?" said Mr. Thurston, testily. He seemed interested in continuing the conversation, for the pleasure of prolonging argument. "I have discovered, as it happens, that Mary Ellen belongs to fully as good a family as yours or mine. Her father was a learned physician, too kind to his patients to make much money out of them."

"She came from a home of refinement. It must be terrible to be forced into the sort of life with the sorts of people she was thrown with," said Aldine, meditatively. "Mother, nothing in the world should be glorified more than home making. Take the cook for instance. Without her father could not finance a single deal. If no one prepared the food he would have to get it himself or starve; if poorly cooked, life becomes a torment and the

mind a hoi-poi-loi through physical upsetments. No place gives greater opportunity for the display of patience, heroism, common sense and spiritual understanding than the home. Its making should be honored, and cooks and house-helpers accorded all love and courtesy."

"Don't worry yourself," retorted Mrs. Thurston. "They are fully equal to all demands. The bosses of Tammany might well take lessons from most of them. They will be receiving with us at teas next."

"I think few would make such demands. Were I in service, I should object to the constant companionship of most employers coming under my observation, fully as much as they could possibly object to mine. Friendship to service, mother, lies in the mind's attitude towards it,—more in what is *admitted,* than what is *permitted.*"

"By the way, pa, who put up that stupid practical joke on you? I want to get back on the fellow that did it," said Guy, who had been looking over a thesis between bites. "I've always meant to ask you, but you know I was visiting Ben Dillon at the time of the shooting, and ever since then, whenever I think to ask you, you are nowhere in sight."

"What practical joke, Guy?" said Mr. Thurston; "I did not know I had been victim of one."

"Jolly good it was, too. I hugged myself all over when I waked up that afternoon in the city house and heard you come in all of a fettle and tell Mary Ellen I was very sick and to—"

"The mischief," said Mr. Thurston, springing from his seat, the surrounding spaces of table cloth in flames. He was very particular about his coffee, and the special percolator in which he made his own beverage was, as usual, beside his plate. A sudden movement of his elbow had overturned the pot and the flaming alcohol spread swift havoc about him. It required quick work and skilful, to prevent extensive damage, and almost before safety was assured he made a mad rush for his boat to town.

"My God," he ejaculated several times in horrified underbreath on his way to the wharf; then Mary Ellen's words flashed into his mind—'THE WORD GOD BRINGS TO YOU IN MANIFEST WHAT IS PREGNANT IN YOUR HEART. IF I WERE YOU I WOULD USE THAT WORD OF POWER TO BRING TO BIRTH ONLY THE NOBLE THINGS OF MIND AND NOT INIQUITIES.' "God," he groaned, this time with a different quality to his ejaculation, "HOW CAN I PREVENT THE INIQUITY FROM BEING BORN THAT WAS CONCEIVED LONG AGO, AND HAS, FOR YEARS BEEN PREGNANT IN MY HEART."

His boat had left its moorings and he was waiting for the next one when he saw Aldine approaching the landing. She looked years older than at breakfast and the ghoul of horrible realization lived in her eyes.

"I prayed you would not be gone, I prayed, father. Tell me that what I suspect is not true. It isn't true, father; it can't be true!"

"What true, Aldine?" said Mr. Thurston. "What is the matter, child?"

"Father, don't. You have stained your heritage; you have debased your manhood; you have insulted your wife and children; don't, *don't* insult either your intelligence or mine, by pretending ignorance. Be man enough to acknowledge to me this thing."

"You are saying strange things to your father, Aldine," he said, with a quality of anxiety in his tone that did not deceive his daughter in the least.

"Do not express disturbance for your own safety under cover of being exercised for mine," she said, coldly. "I will come to the point. I saw what, I think, escaped the notice of the others,—you *purposely* upset that alcohol lamp. It must indeed be a playing with fire that compels you to such a deed."

"Aldine, if you are not ill, tell me what you mean, and stop these heroics. Nothing in this world is worth it, child."

"Purity is worth it," returned Aldine, clenching her hands."

"You are talking like a crazy thing. Calm yourself at once and explain."

"It is I who demand explanation from you," she returned, fiercely.

"Deenie, Deenie," he said, soothingly, hoping to pacify her, "Deenie, dear, what are you saying. I am your father, child. Children do not usually speak to their parents as you are speaking to me."

"Pray God they do not always have the cause," she replied, bitterly.

"Aldine," he said sharply, "the passengers are coming in for the next boat, and you are attracting attention with your peculiar manner." He looked about him nervously, noting that several of the newcomers were eyeing them with curiosity.

"Is that all you care for the results of what you do! Is the eleventh commandment so potent a factor in your life, that it clouds all

other considerations? I asked Guy what he overheard you say to Mary Ellen. How fortunate," she continued bitterly, "that your wife is more exercised over the ruin of her imported tablecloth than over the morals of Barnard Thurston."

"Aldine," said Mr. Thurston, angrily, "be careful what you say. I repeat, you are speaking to your father. Tell me what Guy thinks he overheard," he continued, checking himself and again speaking soothingly. "You know, Aldine, listeners frequently hear incorrectly. What was he doing in the city house anyway? He was visiting that Dillon boy, wasn't he, out in Brantboro?"

"It seems he and Ben came to town to the dentist's. They had some hours to spare before they could get home. It was very warm and they were tired, so went up to the city house to rest till train time. They fell asleep and Guy was awakened by voices. He heard you tell Mary Ellen that an accident had happened to him, and the next thing he knew you both had rushed out of the house and into a conveyance. The only importance he attaches to the circumstances is that someone has played you a practical joke,—but I,—I—want to know what you did with Mary Ellen. Father, WHAT DID YOU *DO* WITH HER?"

Her voice rose to a stifled scream. He placed his hand warningly upon her arm, but she shook it off as if some loathsome thing had touched her. He turned deathly pale at her repulse but held himself with mighty grip.

"You must be ill to accuse your father of dastardly deeds with no proof and no reason."

"You yourself give me proof with every word you speak, every movement you make,—your very atmosphere confesses it. Link by link you reveal the chains you have been forging for yourself during these years of Mary Ellen's incarceration."

"A nice piece of work you are engaged in, forging manacles for your father," he said, hotly, *fear* causing him again to lose grip upon himself.

"It is not I, father, IT IS 'THAT WHICH IS BEHIND.' THAT WHICH KEEPS CAUSES GROWING INTO RESULTS. THAT WHICH GIVES THE ROOT ITS STEM. THAT WHICH BRINGS REAPING DAY TO HIM WHO SOWS. FATHER, IT IS 'THAT WHICH IS BEHIND.'"

"Your imagination is playing havoc with your common sense as well as with the respect due me, as your father," he said with attempted dignity, and inward trembling.

"What respect have you accorded me that you have done this thing?" she retorted.

"You are blindly accusing me, Aldine. Restrain yourself."

"Jack Durden told me he saw you leave the train at Quebec, *on* the date succeeding the day of your conversation with Mary Ellen at the city house. I have verified it."

"It is unfortunate that I have spies and scatter brains for children," he burst out angrily. "I refuse to talk with you farther. Till now we have managed to preserve a semblance of dignity before lookers on, but I do not promise to control myself much longer, if you continue to incense me. You have taken unwarrantable liberty with a parent by tattling about me, not only with your brother, but with every scandal monging gossip you know. Here is the boat. Go home, Aldine, and I hope when I return tonight, you will be ready to accord me the loving courtesy I have always received from your heart and demeanor."

"I am not going home," she said determinedly, and, to his terror, she followed him on to the boat. He did not dare to enforce his command, lest both lose the remnant of their control, over which they now had slender hold. He went surlily towards a secluded part of the deck and she followed him. Greatly to his regret no acquaintance appeared to release him from the clutch of her intent to stalk his deeds to cover.

"Let us drop this matter, once and for all," he said tersely, as she began to speak, opening the daily paper and ensconsing himself behind it. But ruthlessly she drew it from him.

"WHAT DID YOU *DO* WITH MARY ELLEN?" she said, with slow intensity.

"Why flatter me by taking it for granted I am all devil and Mary Ellen all saint?" he growled, with suppressed fury. "Supposing, for the sake of argument, that I did go away with her. Why leap at the supposition that I alone am at fault? Women have been known to enjoy the company of men before now."

"The same day Dick Durden saw you, Alice Fenway recognized Mary Ellen in the Quebec station. Fortunately Jack and Alice do not know each other or that travesty of a trial might have been impossible,—a friendless girl, versus a man of undoubted respectability and veracity in the community."

"Who is Alice Fenwick, pray?"

"An old schoolmate. She visited me once when you were away, and recalling Mary Ellen's face, naturally when next she wrote mentioned seeing her. Father, what did you

do with Mary Ellen? *WHAT* DID YOU *DO* WITH HER?"

Mr. Thurston rose impatiently.

"I've had enough of this," he said testily, moving away, "I am going forward to smoke."

"I will go with you," she said, rising with him. "Perhaps it will be wiser, however, to continue the conversation here."

He settled himself back in his chair with an attempt at indifference.

"If we were not in public I should soon put an end to this nonsense," he said, with poorly repressed passion. "It is an unheard thing,—the sort that deserves seclusion, and bread and water for a day or two, to bring you to your senses."

"I have already been awakened in my senses," she retorted, a quality of steadiness sounding through her voice that infuriated her father, and made him weak before her. He closed his lips, took out a cigar, and prepared to light it.

"WHAT DID YOU *DO* WITH MARY *ELLEN?"* she said with soft insistence. "I WANT TO KNOW."

"We all want a great many things we don't get," he growled, then shut his lips together more tightly. He had not meant to speak to her again until they reached town, and his prompt retort, despite that intention, nettled him, for he realized it was a distinct leading in the line of her determination to know the truth.

"WHAT DID YOU *DO* WITH MARY ELLEN?" reiterated Aldine.

"I certainly did not take her up bodily and carry her off," he replied, exasperated into speech again, the more quickly as his mind rested on the defeat of his first intention not to speak. "She went with me of her own free will."

"Free will! She was decoyed through love for your child who had never been taught to treat her with a particle of consideration. You deceived her, if by the grace of her Great Protector, you did no more."

"I did no more," he said, desperately. "She was too much for me with her high philosophy. Of course I left everything entirely to her choice," he continued. He felt his daughter's respect for him oozing away, and struggled to maintain some sort of dignity before her, even though it be of sorry sort, but ended by losing his control completely and exposing a side of his character that hitherto he had concealed in his home life, by the veneer of courtesy and precision of speech.

"Of course," flamed Aldine, not caring what she said in the agony of her crucifixion, "Force would have placed you, practically for life, where you placed Mary Ellen for five years."

"People will hear you!" he said, in tones of suppressed terror, quivering before this tribunal of his daughter's respect, and his fear of exposure.

"GOD HAS HEARD YOU, AND WHAT HE KNOWS COMES SOONER OR LATER TO THE WORLD."

"She could have screamed or rung the bell or called the conductor if she didn't like her quarters," he said, pouring confession into the lap of her questioning and laying bare what she did not know, and what he had not intended to reveal. His daughter's aphorism had reminded him of Mary Ellen's words and his will grew helpless before the Will of the Universal Intelligence that brings thought to visible life in the affairs of men. He had lost all sense of paternal relation and of external nicety of speech now, for the cuttlefish of fear and awakening conscience was sucking from under him the foundation of his assumed respectability. Wholly unintentionally, he was acknowledging, step by step, the accusations of his daughter's mind. Had he been facing her suspicions only, his will might have hushed her questionings as vulgar and unseemly; he would have continued to parry her searchings with fatherly solicitude lest her ignorance and innocence (in which he saw very little difference) be disturbed; had fear of exposure been the only sword directed against him, his weapons would have been better pointed; but conscience was awake; it was levelling his bulwarks of defence, annihilating his weapons of offence, and leaving him, unarmed, exposed, a loathly thing before the being in whose esteem he most desired to remain enthroned,—his daughter.

"You are lying, father," said Aldine, not insolently, but judicially, as one announcing a decision from the bench. "Not only do you lie, you *are* a lie. You speak as if Mary Ellen's accompanying you were proof of her willingness to be your companion. You *know* it was proof of the kindness of her heart, and her wish to serve your family. As to the bell she might have rung,—what bell do you mean?"

"In the Pullman," said her father hasitly. "I give you my word I took her nowhere else."

"I had been several times in Pullmans before I even noticed those little bell buttons cun-

ningly concealed in the carving of the woodwork. I doubt if Mary Ellen, with her limited experience in travel, even knew they were there. If we are accustomed to things we seem sceptical of ignorance in others. Besides, however much she might have known of this means of release from you, a *gentleman* and her *employer*, would you have permitted her to reach it,—YOU—MY FATHER?" She broke down utterly behind her veil and wept. "MY FATHER!" she sobbed. "You! who have always expressed to me the element of divinity I most love in God—Fatherhood! Dear God! My father has desecrated his Fatherhood, and my ideal lies broken at my feet!"

CHAPTER VIII.

"WHERE are you going, Aldine?" said Mr. Thurston, lifelessly, when the boat reached the wharf on the town side. After these last words of hers, silence had reigned between them. Now throngs were surging up the gangway and into the city streets.

"I am going to make up my mind," returned Aldine. Had Mr. Thurston been less occupied with the horrors swarming in his own brain, he would have recognized a danger signal in her tone and refused to leave her. "I am a polluted thing,—polluted by your blood. Nothing matters about me any more, for whatever I do, I but express the essence of your desecrated fatherhood. I am going away by myself, father, to make up my mind."

"About what, Aldine?" said Mr. Thurston, trembling. But she moved swiftly away from him, with a peculiar swaying motion, muttering to herself in curious monotone, "I am *going*,—to make up my mind."

(To be Continued.)

WHEN you mean to tell a thing on the housetops, it is wise to see to it that the thing is worth telling.

—*C. Hanford Henderson.*

THE world generally gives its admiration not to the man who does what nobody else can do, but to the man who does BEST what others do well.

—*McCauley.*

A SONG OF MERRY HEARTS

BY ELEANOR ROBBINS WILSON

A CHEER for the merry-hearted!
The folk who've time to laugh—
Who seem to drive the gloom away
Like so much wind-blown chaff;
The glamour of whose cheerfulness
Dispels the clouds in view,
And leads us back to Merryville
Where skies are always blue.

A cheer for the merry-hearted!
Those whose contagious smile
Can make us feel a frowning face
Is scarcely worth the while,—
Whose light and happy fingers lift
The sombre mask of Care,
To leave us scanning sunny skies
And dreaming thoughts more fair.

The brave, helpful folk—God bless them!
Whose souls are full of song,
Whose presence eases aching hearts,
And cheers the weak along,—
The ardor of whose hopefulness
Sets all the world in tune—
The folk who spread the magic ways
And jollity of June.

"THE pessimist is always wailing about the other fellow's luck. The optimist knows that 'luck consists in being at the right place when something is going to happen, and then assisting Destiny with a push.'"

WHAT is a difficulty? Only a WORD indicating the degree of strength necessary to accomplish—a bugbear to children and fools, but a stimulus to man.

—*Samuel Warren.*

JEST do your best and praise or blame that follers that counts just the same.
I've allus noticed grate success is mixed with trouble more or less,
An' it's the man that does the best, that gets more blame than all the rest.

—*James Whitcomb Riley.*



A CRUSADE FOR MILLIONS

By Bolton Hall

A LITTLE man, evidently of Jewish extraction, a bundle of energy, with a kindly, earnest manner, and a crisp, sometimes almost brusque way of speaking; bright-witted and with natural eloquence, not learned eloquence, but that which strength of purpose and knowledge of his subject calls forth,—such is Joseph Fels, the Millionaire Single Taxer!

To the casual observer he seems to throw his money towards the Single Tax without any deep thought or consideration, but he is far-seeing, and with each gift goes the hope of its worthwhile return in the interest and enthusiasm it will create in those that he feels can help the cause.

Mr. Fels contributes to the Single Tax in many countries, through the Fels-Fund in Cincinnati—in fact in every country where a foothold has been gained; and the amount he spends weekly is estimated at Three Thousand Dollars! His contributions have put new life into the movement in England, the United States, Canada, Norway, Sweden, Denmark, Germany, and the Australian Colonies; but Mr. Fels does not try in any way to direct the methods of the workers, or dictate the way his money shall be spent. His only condition when giving is, that an equal amount be raised from other advocates of the teaching of Henry George,—Henry George, whose words have been the means of turning this mere money-maker into a history-maker—fiery and enthusiastic, yes, but still using the same thought and shrewdness that helped him gain his millions.

Mr. Fels has no use for charity. He owns that he is a robber, morally if not legally, and says that it would be hypocrisy to return part of what he knows he has robbed. Charity, he says, is an anaesthetic given to deaden the sense of injustice. To do away with monopoly, to return that land to the people, this, says Mr. Fels, is justice.

The object then of all Fels' contributions and of his tour of the continent just concluded, and just beginning again, is to raise the question, *What is the Single Tax?* What is the connection between *A Little Land Tax and a Living?*

The single tax is a plan to take the taxes off all things, one after another, till nothing is taxed except the value of the land, exclusive of improvements. The tax would increase, not according to the work a man does, but according to the increase of the value of the land.

Land increases in value as the people increase about it. Seeing this, those who are so rich that they do not know what to do with their money, or who are farsighted or greedy, buy up the land and hold it vacant and lightly taxed till it becomes very valuable. That is the way to get rich without working. From that land comes all wealth. Everything men are or need comes from the land by labor. From that land, by labor, by the work of people, comes everything that we want.

Take any ordinary thing. This paper, for instance, came from wood pulp, made out of the trees which grew wild on the hills and which were cut down by the labor of men; they were floated down stream by the labor of men; they were ground up and rolled and bleached by the labor of men. There is nothing whatever in this piece of paper except land and labor, labor of hand and brain.

Even the part of the paper that we know as "the capital employed in making it," the tools, and other machines in their turn, came out of the earth; for the iron was taken out of the mine by the labor of men, and was shaped into papermaking machines by the labor of men.

When we realize that everything that we eat, everything that we wear, everything that shelters us, comes out of the land by labor, and out of nothing else, and that man is a land animal, we have the answer to the labor problem and so to the whole social problem.

Notwithstanding the abundance of land provided by Nature poverty holds men fast. For, in order that the earth may "satisfy the desire of every living thing," it is necessary that men

should get at the earth; and when with our system of private ownership we have prevented people from getting at the earth; when we have fenced off the sheep from the pastures, then we have "a social problem." We have allowed a few people to shut up the land —to put a barbed wire fence around the boundless South and Northwest, till men have nowhere to work and nothing to work with, and so they starve. They are "out of work."

"Oh," says my reader, "I never would be out of work; I'd always find something to do."

"Yes; it is true that the most industrious, wisest, the strongest, will always get along in any possible sort of society; but it is not for them we must look out; it is for the average man who is sometimes sick and sometimes stupid or lazy. But how would you always find work?"

"Why," says he, "I'd knock up some kind of a boat and go out on the river or on the bay, and if I couldn't get a boat, I'd go and dig clams with my feet, or I'd fish."

"And suppose that someone owned the river and the bay as they now own the land, and wouldn't let you?"

"Well, we must admit that in that case, as somebody already owns the land, I would have to go and look for someone to hire me."

Did you ever think of that? Before anyone can hire you to do anything he must have access to a bit of land. Where will you work when you are hired, and what will you work with? On the land you will stand, and with the products of the land you will work.

It is the man working on land, or working on water, which rests on land and is a part of "land," who produces everything; and when he gets wages, he only gets back in one form or another part of what he has produced, just as if you worked for an oysterman and instead of giving you $2 a day, he gave you two bushels of oysters. You or someone else raised the oyster seed, you sowed them, and you raked them up, and you get a part or the value of a part, as wages.

If the laborer produces all wealth then, he ought to get wealthy. Why doesn't he? In new countries he does. In California in the early times wages were $12 a day. Rents of lands were nothing; because there was plenty of land, which, although it would bear rich crops of gold, could be had for nothing. Out of the land labor could draw one form at least of wealth. The laborer does not, cannot, produce without land. If he were merely to pay rent for the land which is used, men might stand it, but the trouble is, not only that labor has to pay rent for land used, but that the available unused land is kept unused in the hope of later getting a large rent or a large price.

"How is that to be remedied? By dividing up the land?"

"No, it would not stay divided."

"By having the states lease it all out?" "No, that would give far too much chance for favoritism and corruption. Simply by taxing the land, in the same way as we tax it now, but putting all the taxes upon it according to its value, whether it is improved or not."

Then as the value of land rose, the taxes would rise also, and speculation in land would disappear. The land would produce just as much as now; in fact, it would produce more, for no one would be charged any more taxes for improving it; its value for use would be increased, but its value for sale would almost disappear. If a landlord's lease provided that the tenant should pay every year the full rent that the land was worth, the tenant could not get any premium on selling his lease. There would be no speculation in it; nor would there be any speculative value in it if the full rent were taken in taxes. (That's the "Single Tax Colony" plan, as used at Fairhope, Ala.; Arden, Del., and our own little "Free Acres," at Berkeley Heights, N. J.) No one would hold land that did not make it produce something.

That would open a place to work to everyone—what capital or tools were needed could easily be made or hired on credit or borrowed co-operatively.

In fact, Mayor Pingree of Detroit, seventeen years ago, solved the problem of the regularly unemployed in that city, at least during the summer. He induced the holders of lots about the city, but which cannot be sold at a profit even yet, to allow people to grow potatoes on them and he put 1,500 persons at work.

Other places have practiced it since then, but in New York City and in most other places land speculation has raised the prices so much that owners will not allow the land to be so used lest it might interfere with sales. Some of our coast towns have partly solved their problem locally by wisely keeping their fisheries under their own control. It would be absurd for an able-bodied man in those sea towns to say he was out of work during the summer, because he can always work on the bay and earn something. But at most places

over this great country, there is no bay nor any land open to the people. Yet if we taxed the land so that it would be unprofitable to hold land unused, and refrained from taxing a man because he works and improves, all the land not now needed would be free to anyone who could use it. That plan extended is all that is needed to solve the labor problem.

If, when this country was first settled, a man had applied for charity on the ground that he was out of work, the grave Pilgrim Fathers would have laughed at him. They would have said: "Dig that soil; clear away those stumps; haul seaweed for manure; plant that field; do anything on the soil, and in return we will give you back enough of what you produce by hauling and cutting and cultivating to keep you and make you well-to-do." We have the same soil all here still, mostly unoccupied. All the inhabitants of this round world could go into the State of Texas alone and leave the rest of the earth empty and desolate, and still Texas would have less than ten to the acre. Why then have we idle hands? Is it not because we have idle lands?

Why have we fields cut into silly and visionary "town lots" all about our cities, and the citizens huddled into slums by the hundred thousand with nothing to do? Because the land is forestalled—taken up by speculators—held out of use.

You know how it is about your town, if it is growing—the nearby land is owned by some great estates; often it is owned by absentees. You know how it is held, perhaps at $1,000 an acre, and assessed for taxation at a tenth of that sum. Your village, your agriculture, your building, your trade, are stifled and choked by that land speculation.

A long step would be made towards killing monopoly of the earth if all land were assessed as generally required by law, at its true value.

I call upon all assessors who must take a solemn oath this fall, an oath for the truth of which they must answer to their God; that "You have assessed that land at its full and true value as you would value it in payment of a just debt from a solvent debtor"—I call upon them to respect their oaths and to obey the law.

To have the land assessed for taxation at its full value is the nearest at hand, the clearest, the most effective step towards prosperity for all who want good business and profitable contracts and plenty of customers; for you can get business from lots only when they are improved, and heavy taxes make it unprofitable to have them unimproved. So you see that the taxation of land values would work.

"But," you ask, "is it *just?*" That is a vital question. Simple and attractive as is our plan of the single tax upon land values, we admit that if it is not just, the objection is fatal. No man can really profit by injustice, least of all the man who does it. You ask should a man who owns vacant land be taxed on what brings him no income? Why yes; he keeps it vacant and foregoes the income, because later he expects to reap a far larger profit.

If he does not use it or let others use it, it is his own fault. He is like a man who goes to a play, pays a dollar for his seat, and falls asleep. When the play is over he goes to the office and says, "I did not see the play—I want my money back." The manager would say: "True, you did not see the play, but you kept someone else from using the place where he could have seen it, and it is fair that you should pay the full price."

But the single tax contemplates more than that. It intends to take for the community the community-created rent of land in taxes. If I make money or make a house, that is mine; it is the product of my labor; I made it and for my effort the world is richer and happier. But the land, I did not make; nor did I make the value of it. It was there before my ancestors or I was here; it will be there and just as valuable though I never turn my hand. Nature made it and the community made the value of it; and that value is the natural fund, provided by Nature, from which the expenses of the community can be paid without injustice to anyone.

I do not expect to convert my readers by one paper, but I do expect to get *you* to read and think and talk about it. You may think that a fairer land system will injure you; you may think that to advocate this will hurt your business—that to put in practice will interfere with your personal prosperity. I do not think it will. You remember the story of Solomon: How the Spirit appeared to him in a dream and offered him his heart's desire; and Solomon chose—WISDOM, that he might do justice with his great people. And he was given Wisdom, and thereunto were added riches, and long life and prosperity. So it shall be with us—so it was promised by the Great Teacher—that if we seek first the Kingdom of Justice all the temporal things—food, clothing, shelter, the things that the Father knoweth we have need of, shall be added unto us.

THE PENALTY

BY GRACE S. HYDE TRINE

SHE SPOKE in bitterness an angry word;
In passion wild as hers I made reply.
Softly from out my heart her words have crept,
But mine will sorrow there until I die.

EVERYTHING that is great in life is the product of slow growth. Mushrooms spring up in a night, an oak requires decades. Fads survive only for weeks, a philosophy—for centuries. If you are sure you are right, don't let your family, your friends or the world swerve you from your purpose. Accept slow growth, if it must be slow, and believe that results will come.

—*Jordan.*

"BION seeing a man who was tearing the hair off his head, said: 'Does this man, then, think baldness a remedy for grief?'"

NO PAIN, no palm, no thorn, no throne, no cross, no crown.

—*Penn.*

FOR WORLD PEACE

WE, the Rising Generations, want a World Agreement for Universal Peace.

We want our war vessels and battleships disarmed and turned into a public University of Travel, a White Fleet of Peace that will tour the world every year.

We want these ships manned by the best instructors in Foreign Art, Literature, Travel, History, Live Languages, Sociology, Human Nature and Universal Brotherhood.

We want the students selected by all-around merit from the graduates of Public High Schools and Industrial High Schools of all States.

We want this postgraduate year of travel given at the expense of the nation, the students co-operating systematically in all the work done aboard ship.

We believe in these things.

We pray for them.

We talk them.

We work for them.

We vote to this end.

—*Elizabeth Towne.*

Circle of
Whole-World Healing

Conducted by THE EDITORS

Would you be at peace ? Speak peace to the world.

Would you be healed? Speak health to the world.

Would you be loved? Speak love to the world.

Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desire except all the world share it with him.

And every Good Word you send into the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the World—

Including yourself.

Will you join all the readers and the editors of *The Nautilus* in daily periods of Whole World Healing? No membership fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this Column, in each number of *The Nautilus*. You join the Circle in Thought only. You are free to secede when and how you choose.

No duties are attached and only one privilege. That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is *The Cosmic Consciousness.*

Which includes Health, Happiness and Prosperity to every creature.—THE EDITOR.

* * *

Key Thought for Daily Meditation

I do not wish to expiate but to live. My life is not an apology, but a life.

—*Emerson.*



DEPARTMENTS OF WAYS AND MEANS

For the advancement of the individual in all the relations of life. Affording a clearing house of Ideas evolved through practical use of New Thought in thousands of individual problems of every kind. Conducted by the editors and contributed to by NAUTILUS readers everywhere, these departments afford a most valuable symposium for a "copious unlocking of energies by ideas"—as William James puts it.

THINGS THAT MAKE FOR SUCCESS

A Correspondence Department of Ways and Means Conducted by the Editors.

If you have discovered something that makes for success, or if you have seen some one find and surmount, or remove an obstacle to success, let us hear about it.

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless otherwise directed by the author.

Letters for this department, which must not be too long, should be plainly written on one side of the paper only and should not be mixed up with other matter of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.

To the writer of the most helpful success letter printed in six months, we will send $5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters. EDITORS.

Success Letter No. 407.

The moment I try to make an absolutely *sure* success of myself, I find myself acknowledging the Almighty God, as the only *surely* successful self. That is, I find myself instinctively letting *all* His fullness into my mind and heart, in order to make *sure* work of success. I thus find a new self, the perfectly efficient self. Born of *God*, "I can do all things through His Christ who strengtheneth me" instantly, invariably, efficiently. "The Father, who dwelleth in me, doeth the works" surely. All other attempts at success are but leaps in the dark when we might just as well walk in the Light of the *One* who knows what a moment may bring forth. It is as natural as stepping on a well lighted conveyance which we know is going our way. If any man is at all doubtful of success, he will naturally look up the road from which his supply of efficiency comes.

But some people are so proud of what little efficiency they already have, that they disdain to accept more. To such, God seems unnatural, impracticable. To all others, He seems joyfully practicable and natural.

Jesus came as the great Suggestion, "Gospel," of the infinite Supply, inviting us aboard with him, the efficiency of that supply, that we may be as He is. His suggestion is best understood by those who consciously need efficiency for success. Even children understand His suggestive life better than do the consciously already "wise and prudent."

Leaning on the Full Supply is not unmanly, for He is your *whole* self.—D. MCDONALD, Allen, Neb.

Success Letter No. 408.

It is said of Gladstone that when a young man asked of him where to look for the secret of success, the Grand Man answered simply, "within you." Any one looking without, following others' advice in seeking his own happiness and depending upon others' judgment in any way, will never reach a goal worth while. Each one is a law unto himself, is fitted for his own place in the world, and can only come into his own by following absolutely his own leading, his own instincts and desires. Elizabeth Towne's success is not my success, nor is William Walker Atkinson's, nor Mary Baker Eddy's. These people found their success in life by living and *expressing* their own particular bent and desires, and I find my success by applying their methods pos-

sibly, but not by apeing their lives. Within yourself find your life's work, happiness and success. You may have to search deep amid the preconceived notions of right and wrong, the inherited ideas and the many other false clues you have been following, but beneath it all lies the "real self" that is able to lead you into all peace, into all blessedness, and into all joy, if you but follow its leading. Success to you all.—R. M. W.

Success Letter No. 409

The multitude of things that make for success in any of your undertakings may be summed up in the three words—"Live your best." To do this, get into the work your soul calls you to do,—the work you *most* desire, for it is this work you will love, and you are bound to succeed for "Faith with work" spells success.

This work will take you out of the Beaten Path, for, however good, the path of another fellow will not lead to *your* success. You have a work to do that is all your own,—a beautiful task to perform. The forests of Difficulty, Doubt and Fear you can and will clear up unaided, because you want strong spiritual muscles, and you will "bridge" your own rivers of Adversity. The world wants to see your work. Let it be your very best. You have the very best tools with you, within you. Know this: All necessary material for the construction of your Royal Roadway was provided by your Father when He started you on this Journey.

Obstacles mean opportunities. The opportunity is all there IS. "Judge not according to appearances." Love the "obstacles." They are the pie and cake of success. And keep on kicking. You can't drown as long as you keep a cool head and kick. And keep on giving. The world is a big mirror and it reflects back just what you put into it. Give your best!—MAYME ALLEN.

Success Letter No. 410.

To me, success does not mean merely the carrying out of some pet plan, or even being able to control forces so that a lifework is conducted to a grand finish. I claim one is successful when he can look back upon the work of a day, a year or a lifetime and can say: "I have *progressed;* I leave things better than I found them."

The measure of man's success corresponds with his realization of his oneness with Omnipotence. When he becomes conscious that he and the Father are one and he can say—"'I know I have the *right* to draw from the Universal all I would to fulfil any upward, noble longing of my soul'"—then he has the elements of success at his command.

In the practical application of these principles, I find that to feel myself entirely alone with Omnipotence, and thus to be able to pour out myself in vocal prayer, praise or affirmation, gives me the greatest uplift. With *me* the "silent hour" is also the *sleepy hour,* and I lose conscious connection with Omnipotence, though my subconscious mind may keep the tryst.

Being naturally self-deprecatory I find it helpful to speak words of self-commendation and to hold the thought that "I stand amid the Eternal Ways," and that I shall surely *sometime* attain to my desires; that neither "time nor space nor deep nor high can keep my own away from me."—C. L. P.

Success Letter No. 411.

Three things that have long been kept before my mind have contributed largely to such success as I have had as a minister.

First. The *ability,* plus the *opportunity,* create the *obligation* to do good whether in general, or in specific cases.

Second. *Think* success, *talk* success, *act* success.

Third. "It's easy enough to be pleasant
When life flows by like a song,
But the man worth while
Is the man that can smile
When everything goes dead wrong."

—G. L. F.

Success Letter No. 412.

To smile, even when the heart is weary, for we know that "all is Good." To meet all who come for help with just the assistance they need. This means to be able to understand. To always be calm, gentle and serene. In this I often "fall from grace," for I am stormy. To have a heart full of love for all. To make myself more beautiful in mind, body and soul. This is the success for which I am working, and I shall win for the "I am" is helping me.—M. R. B., Columbus, Ohio.

THE PRIZE WINNER. November contained but two success letters, both so good that the winner got only one more vote than the loser. Penelope, who wrote Success Letter number 405, is the winner. We shall be glad to send the prize of two subscriptions wherever she directs.—C. H. S.

THE FAMILY COUNSEL

A DEPARTMENT OF
CONSULTATION AND SUGGESTION.
CONDUCTED BY ELIZABETH TOWNE.

"Oh, wad some power the giftie gie us
To see oursel's as ithers see us;
It wad frae mony a blunder free us,
And foolish notion."

In this department I (and sometimes William in my stead) reply to the 1,001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of Nautilus. Every reader is welcome to what advice and suggestion we can give. If you are in a hurry for your answer enclose with your query a stamped, self-addressed envelope with four cents extra in stamps and Madge will mail you a copy of the dictated answer. Do not write subscription orders or other matter on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small requirements how shall you obey God and be blest?
ELIZABETH TOWNE.

D. G.—No, by right thinking you cannot "persuade Jack to leave everything and start out for himself." If you think right you will not attempt to do such a thing. It would be interfering with his individuality, and his right of choice and of self-expression. What is more, if you try to do this you will simply set him the more firmly in his way. And his father, too. The only thing you can do is to loose him and let him go his way. If you are willing to go his way with him, and *help* him to go *his* way, all with a cheerful heart and plenty of Good Will, then you can help in his evolution. As long as you set yourself against what he CHOOSES to do you are only a hindrance to yourself and to him. I have no doubt that part of his problem and a whole lot of his feeling of helplessness and discouragement *COMES FROM YOUR OPPOSITION TO HIS .PRESENT POSITION AND MODE OF LIFE.* And remember that the mental opposition is there, and is felt, whether you speak of it or not. . . . And of course your opposition to that is all based on your idea that he cannot be married now unless he makes a change. This is entirely false. He CAN be married now, and without making a change. And if you impressed him as ATTRACTIVE enough, cheerful enough, ENOUGH OF A HELPMEET INSTEAD OF A HINDRANCE AND A WET BLANKET, he would quickly decide that it is quite possible for him to marry, even under present conditions. Then if you put your *CHOICE* and your Good Will, Cheerfulness and Good Words right into helping him to do the best under existing conditions, he could, with this backing from you, make a far greater success of the business he is in now than he could probably make of any other business if he yielded to your choice and urge, leaving against his judgment his present work with his father and brothers. . . . If the young man himself presented his case to me I might see a way in which he could act without your co-operation. As it is, I am pointing out to you the only way in which YOU can act upon this situation in order to bring success out of seeming failure and bondage. That young man is not tied *except in his own thoughts.* And judging from your letter, your mental attitude constitutes about three-quarters of that bondage. . . . Therefore I say to you, LOOSE HIM AND LET HIM GO HIS WAY, in your thoughts. HELP him to go his way. Cheer him on his way. Rejoice in him and in all that he does and in the underlying truth of everything, that all things work together for good. Just in proportion as you can follow this injunction you will hasten the time when you will be able to *SEE* things working together for good.

M. A. P.—I am sorry that the girls don't like you. I am afraid you don't like the girls very well and that you are not a very good friend to girls. It doesn't speak well for a woman to be disliked by those of her own sex. It rather indicates that the woman is "crazy after the men." If you would have women be your friends, you must be their friend. You must treat them honorably. You must not flirt with their best beloveds. You must help them to realize the desires of their hearts, even as you would like them to help you to realize the desires of your heart, if you happened to get in a pinch where you needed help. If you give everybody a square deal everybody will be your friend. If women don't like you it indicates that you are not giving them a square deal! Get down to the Christ within and let your love shine equally upon the just and upon the unjust, male and female. . . . But I am not taking your statement very seriously, since you are only 21. Your heart is right, you are on the right track, and you will surely learn to be the radiant friend to all the world, which you are intended to be.

E. M.—Greetings and Good Will! I like your determination to go to school. You can do it! Go in to win and stick to it. The young man can wait a year or two or three or four until you are through school. If you really love each other, waiting will be good for you both. If there is somebody better for each of you, waiting will enable you to find it out. I don't take very seriously your statement that you will never marry! All girls talk like that, and I am glad to say that all girls change their mind when the right man comes around. There is nothing finer in life than to marry and raise a few children of very fine quality. It might be that you could bless the world very much better in this way than in any other. Probably Abraham Lincoln's mother would applaud this sentiment. Or Theodore Roosevelt's. Or Ben Lindsey's.

A. P.—All your dreams will be realized if you believe in them and affirm them. This means that everything you *keep on* desiring will surely come to you. But sometimes we change our minds and don't want things. Then we can affirm them into non-existence, and the dream never manifests.



Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it. Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc., along with a brief digest of current magazines by the editor. We shall be glad to have our readers keep an eye out for other Straws that Show the way the clean Wind Blows, sending us any items they may think suitable for this column of very brief mention.—E. T.

Mrs. Booker Washington takes as keen interest in the welfare of her people as does her husband, and it is not claiming too much to say that she works as unremittingly. As head of the woman's department at Tuskegee institute, she meets many ambitious young women who are anxious to rise, and come to her for help and advice as chairman of the executive committee of the national association of colored women's clubs, she has many calls on her time, calls always answered by her without fail, for everything that advances her race appeals strongly to her. There is no exertion too great for her. At Tuskegee she has her own office, where she transacts the business connected with her administration as dean of the woman's department. With all these duties she enjoys ordering her house, is proud to call herself a thorough housekeeper able to carry on its large department.

Mrs. Washington is very fixed in her views of what makes woman's place in the economy of life. "The woman, black or white, who gets up at dawn, cooks the breakfast, washes the dishes, gets lunch, washes the dishes, makes the dinner, washes the dishes—the woman who does this, day after day, grows old before her time, observes Mrs. Washington. The monotony of the life makes her lose that interest in herself which is woman's chief prop. She gets careless about her dress. She has no fresh ideas to impart to her husband and children. If her family have any intelligence at all they are pretty sure to come to look on her as the household drudge and to disregard her accordingly. If a woman has ability for anything above drudgery it is her duty to cultivate that ability, to pursue her art or her business part of her time, away from the cares of home, which cares may be looked out for by a paid domestic. This rule, as I said, is applicable to white women and colored women alike."

As to the clubs of colored women, Mrs. Washington feels they have done much good. She feels that the idea of reformatories for juvenile offenders, grows very slowly in the South, boys and girls being sent to prison for slight offenses and there associated with older prisoners, who have broken the law because of real badness of heart instead of—as is often the case among children—impulses that may be corrected. Children, if really bad, grow worse when associated with hardened offenders; and if they are to be saved they should not be treated with the same severity that is meted to criminals.

In Alabama, mindful of the need of different treatment allotted to youthful offenders in the North, since the advent of juvenile courts, the local colored women's clubs have taken this matter up and have succeeded in establishing reformatories where bad boys and girls may be taught as well as punished. A sufficient proof of the excellent working of these reformatories is that the governor found it to be so good that last winter he took it over. In Pennsylvania the state organization of colored women's clubs have supported a home for destitute colored children for three years. In Arkansas and Kentucky federations are doing similar work.—*Springfield Republican.*

Washington.—The American Peace Society held a special meeting on Friday at the New Willard Hotel and amended its constitution. There was a fairly large attendance and the amendments went through without opposition. They provide for the federation of all the peace societies of the United States and for the representation of those societies by delegates at the annual meeting of the American Peace Society. Each peace society in the country hereafter will be entitled to one representative at these annual meetings, the next one of which comes in May, and as many additional delegates as it has hundreds of members. The federation of the peace forces of the country is believed to be in the direct interest of enlarging the influence and general working efficiency of the universal peace idea by causing all peace forces to act as a single unit in all matters affecting it. There was an executive meeting of the directors of the society in the afternoon and in the evening was held the big mass meeting at the Pan-American Union building with an address by President Taft.—*Christian Science Monitor.*

London, Feb. 3.—The idea, recently put forward for certificated wives is to be adopted by the London County Council, which has prepared a scheme by which in due time five hundred certificated girls will be ready for marriage. The council offers scholarships, by means of which girls about fourteen years may obtain free education for a year, with a maintenance grant, at domestic economy schools. No one will be accepted who is not satisfactory as regards personal cleanliness, good condition of teeth, and general physical fitness. The County Council founded domestic economy schools in 1894, but these are attended by girls from the elementary schools. Now the idea is to reach the girls who have left the elementary schools and who will become the wives of young men of the working classes. The domestic economy schools are intended as homemakers, and the girls are taught cookery, laundry work, dressmaking, needlework and mending, housework, home organization and hygiene by practical methods.—*New York Tribune.*



A Cosy Corner Department where everybody chats and the Recording Angel puts down what she can find room for.

Another New Thought Convention:

The New England Federation of New Thought Centers will hold a convention in Burdette Hall, Lynn, Mass., by invitation of the Lynn Branch of the National New Thought Alliance, Monday, November 11. There will be three sessions, 10.30 a. m., 2.30 p. m. and 8 o'clock evening session. General subject, "The Extension of the New Thought Gospel," by prominent New Thought speakers of New England. There will be a conference of delegates from the Federated Centers, and Mrs. Sara F. Meader will tell of the very interesting neighborhood meetings she has held during the summer months.

The New Thought Society of Hartford, Conn., began the season meetings on October 14. There was a large attendance and there promises to be an enlarging work for the society this coming winter. The meetings are held at 4 o'clock on Mondays of each week, and the society's room, 62 Goodwin building, is open to the public as a reading room daily. —HARRIETT E. BRAZEE, Secretary New England Federation of New Thought Centers, 7 Temple Place, Boston.

A Socialist Opportunist Commends:

Your comments, editorially, in the November number of *Nautilus* struck a decidedly responsive chord in me. I like, especially, your ideas in regard to Socialism there. Your Socialism agrees with mine. For me Socialism, at its present stage, is ethical, spiritual, *educational.* To me it means a movement *toward applying* Christianity. The time is not yet ripe for its inauguration. To attempt to put it into general application *now* would be calamitous, and wind up in pandemonium, revolution—dire diseaster.

There are two distinct classes in the Socialist movement, the ethical and the material. Material Socialism is not real Socialism and can *never* win.

One must study Socialism way beyond its material bearings if he would see it in its true light—the *only light* in which it can come out right.

We have lots of well-meaning Socialists who are in the dark as to their real situation. The trouble at present is that some of the leaders are blind leaders leading the blind. They're trying to hurry evolution.

I have voted the Socialist ticket for several years, but shall not vote it this fall. We already have a large mouthful. It is time now to masticate. And right there the Progressive movement bids fair to close the hopper. Personally I am not an admirer of Roosevelt, but I *am* in favor of the Progressive movement, and so will lay aside personalities (as we ought to do always in all cases) and vote for what I *believe* will promote the *general* welfare.

We say "my," and in a sense that's right—only in a sense, if the colors be bright and true, for I feel that good comes not from me but from Higher Up. We can be but agents. And so I was only the writer—not the author. —C. E. ROSER, Boonville, N. Y.

Least and Best Likes, Suggestions, Etc.:

I like best about *Nautilus,* that it publishes a great variety of articles calculated to meet many minds on widely different planes.

I like least, those ads which suggest too much interest and faith in so-called material remedies, as when tried they prove worthless. Especially those dealing with things not the absolute truth, as for instance, the G. H. Brinkler Food Expert ad. According to the six illustrations, the three long-lived animals are carniverous. The other three, feeding on grass, oats, etc., are short lived. Absolute truth is that Strength, Life or Vitality, is spiritual, and all growing things are endowed with that same strength. The great Spirit does not create anything and forget to endow it with all its attributes. If only the carniverous had the best show, then cannibals and all races feeding on animal food, or rather flesh, would be the strongest and foremost races. We find in this class some of the coarsest and crudest and unenlightened people. Love, the greatest thing in the world, is left out of the question. Their expression of Love is passion. The Lesson we get from this is that man being the highest expression has the conscious power of choice to select his food. On whatever plane he functions this marks him. If on higher plane, he discerns in every particle of food, "The Lord's body" or "Lord's Supper." Partaking his food thus it becomes to him whatever he names it and realizes about it. For man is "the Word" and that Word, whatever it is, "becomes flesh and dwells among us."

'Tis difficult to name favorite *Nautilus* contributors. All have a beautiful thought to give and usually succeed in giving it. Mr. Wallace Wattles, Julia Seton Sears, Wilcox, Markham, De Voe, Katherine Quinn, not forgetting ye faithful and uplifting editors, Militz, Atkinson, Larkin.

To my mind the greatest public movement for World Advancement would be the real emancipation of woman in every walk of life. For in the home and with the mother starts every movement imaginable. The finer and more spiritualized the mother mind, the finer and more civilized the coming race and the more perfect every world movement. To see the truth of this one has but to watch the developing children in families.

Originally the feminine stands for Intuition and her sufferings can be attributed to her not being content to continue filling her vocation and wishing instead, to live more the worldly life.

Nautilus is already a good world paper and is becoming more and more so every month. It seeks to harmonize the outer with the inner or the Spiritual with its Manifestations. It seeks to combine Science and Religion. Material world, so-called, and Spiritual, should receive equal attention and study. One of the quickest ways to drop the body is to underrate the physical and live entirely in the spiritual. It naturally follows that the body eventually must go.

Whenever I have thought of a subject I wished would appear in *Nautilus,* it was not long before I had the pleasure of having it appear. Thus I believe *Nautilus* will eventually expound all of the important world movements.

This concludes the suggestions for lucky 13 *Nautilus* year. Many people still hold on to *unlucky* 13 because they do not know that it is the perfect number. All who remember the Saviour to be the 13th, cast out forever all superstitions concerning this number.—S. LOUISE MUHLHAUSEN, 623 E St., S. E., Washington, D. C.

Aunt Molly to Uncle Billy:—

Uncle Billy: An "urge" that in days gone by I would have called a mediumistic impression possesses me to tell you how to make woman more keenly appreciative of benefits from judicious use of the looking glass.

Here is the most effectively up-lifting piece of advice extant today outside of the Bible: "Stand erect, thou hast the form thy Maker bore." This simple sentence lived up to would forever eliminate that which has done more to retard the progress of the world than any other one thing. I mean lack of self appreciation as shown in general slouchiness!

I heard a woman say lately: "We have autoists come to Fort Kent (Maine) from all over the country. Many of them are ragged, greasy and even positively dirty as regards clothes, having to work so much on their machines. Nevertheless they have that distinguished air a *quelque chose Je ne sais pas que*—something I don't know what, but it is as patent as if tags hung around their necks had printed on them: "We are somebodies; we are to the manor born!'"

Most truthfully can they individually say, *"Je me porte tres bien,"* I carry myself very well. (Everybody chatters French at Fort Kent.)

But that is the truth of the whole thing; they *do* carry themselves very well! Now Uncle Billy, this is where I feel urged to tell you, you can set in motion that which will most effectively uplift mankind in the social world. Why is it men who work for wages do not carry themselves as well as men who work for salary? What is the difference? Evidently there is a vast, vast, vast difference. Is it because those who work for a living wage think their position is humble and they must assume an air of humbleness to correspond? No man can live, that is, thoroughly enjoy life who does not stand erect, for no one can breathe, think new or old thoughts properly with rounding shoulders and a shuffling slouchy air and gait. How differently would even Jesus impress us were our pictures of Him along that line.

Should Socialism materialize tomorrow the proletariat would never wholly come into their own until they stand erect like men with God-given dominion, instead of like crouching slaves. Humility is all very well, but if carried to excess it suggests something less than man.

Health demands proper breathing, proper breathing demands proper carriage and position of the body.

It is safe to say that a large portion of the misery in this world is directly caused by a lack of independence in the people imposed upon by those whose superiority is wholly assumed. Not very elegant the expression but as true as the gospel is the saying, "Kick your own dog and everybody will kick him." Go out into the crowded streets any day and note the way the toilers carry themselves. The majority seem to be apologizing to the world that they are in it, forgetting to question what sort of a world it would be were they out of it.

Now Uncle Billy, get busy; start an organization that will have for its slogan, "Stand erect thou hast the form thy Maker bore," and fame will carry your name on the topmost crest of its highest wave as one of earth's greatest benefactors!

You will not have to say one word to the women. Let them only fully realize that men take interest in women only who carry themselves well and they will work untiringly until the necessary graceful carriage is theirs. It is not woman's way of doing things to hide her light under a bushel. Once let her know that her best asset is a graceful carriage, she will not be content with large looking glasses placed with a liberal hand all over the home, but will insist upon having them on the public highways and public parks, so that by seeing as well as feeling she can make "assurance doubly sure" that she is carrying herself as well as she should. When that phase is reached maybe you will find more to praise and less to blame in woman in general, your wife in particular, than you do now. You speak rather familiarly of the Townes, as you call them. Perhaps they would give you a column of the magazine to start your organization for the most effective and, shall I say, original method of uplifting the human race. How would "The Nautilus Stand Erect Society" do for a name? With a small looking glass, button shaped, for a badge? There, I have roughly outlined a sketch for you, in your own graceful way, to do the filling in. Wishing you success in this roundabout way to get your wife to properly appreciate her looking glass, I am—AUNT MOLLIE.

The Practice of Good Will:—

You asked for a report upon our experiences in sending good will to others. I sent all there was at the time. I have something more. One person whom I thought made

me a great deal of trouble some years ago in a church matter, and whom I had never forgiven until you taught me how, has been one of those of whom I have thought every morning in the silent hour. And knowing that she was anything but happy I have sent her love and good will galore, hoping for better things for her in every respect. Take notice that she lives at a distance from me, and the last time I saw her was at least ten years ago. Then she made a remark that hurt me deeply. Still I have now nothing but the kindest feelings for her. I came in from a little trip on Saturday evening, and found a card from her, saying that certain things had brought to mind a visit to a certain place that we made together more than twenty-five years ago, and that my face was before her. It was signed "Your friend." I was glad to reply that "her face had been before me many times during several months past," and I was so glad to be able to write "Your friend," and to feel it. If you had done nothing else, Mrs. Towne, I should feel that you had worked wonders.

Yesterday morning I was reading to a blind lady, as I do every day. The Gospel for the day began, "Beware of false prophets," and she made use of the occasion to warn me against the many who were prowling around to catch the unwary. She thinks I am away off, you know. She spoke especially of Christian Science. I solemnly assured her that I knew but little of it, that no Christian Scientist had ever tried to proselyte me, and the matter was dropped.

One thing has troubled me. I have received so much and have been able to give so little out, as the people in the house and others that I meet are not interested. But during the past week, I have met two ladies, one at Brighton Beach, another twenty miles out in the country where I was visiting, who really needed what I had to give, and who listened eagerly.—ANNA H. DENTON, 226 Madison street, Brooklyn, N. Y.

The Old Thoughts Burbanked:—

I cannot say that I am a disciple of New Thought (having been very orthodoxly brought up in a Presbyterian manse, and firmly rejoicing and believing in the divinity of Christ) but I find many of the practical suggestions very helpful and the cheery optimism of it is certainly very refreshing—infectious in fact. New Thought is really old thought reclothed, its highest teachings being simply a reiteration of the Christian principles of faith and love taught us at our mother's knee. I believe in the possibility of our thoughts creating conditions but I think it is just as possible that "coming events" cast a suggestion of sunlight or shadow on our mind and attract our thoughts into a channel that works out a pre-destinated plan for us. This life and the part we play in it is a mighty mysterious riddle to most of us. What a comfort that "God is standing in the shadow, keeping watch beside His own." I like *The Nautilus*, it is so bright and breezy. I consider you a remarkable woman in many ways. —H. ISABEL GRAHAM, Seaforth, Canada.



In this department we notice all cloth bound books sent us, and as many paper bound ones as we can find room for. Lack of space forbids reviewing music. Publishers please give selling price and address when sending books for review. Under the new postal law these book notices are regarded as advertisements. Reviews are written by William E. Towne unless otherwise signed.

—"Within the Mind Maze or Mentonomy, The Law of the Mind," by Edgar Lucien Larkin. A book for progressive men and women everywhere who believe that by studying and applying the laws of mind the condition of man may be vastly improved. The articles are written in the author's well-known and interesting style and cover such subjects as "The Creative Mind," "The Emotions," "Action of Mind at a Distance," "Clues to the Nature of Man," "Beginnings of Life," "Creation," etc., etc. About 200 pages, cloth. Price, $1.00. Address Edgar Lucien Larkin, Mt. Lowe Observatory, Mt. Lowe, Calif.

—"Man and Super Man." To witness this play is good for the mind. It supplies an intellectual tonic and a course of mental adjustment. The unexpected and the opposite of the usual and the conventional is what happens at every turn in "Man and Super Man." Aside from this it is amusing in the highest degree. An English company of unusual merit is now presenting this play at the Hudson Theatre, New York City.

—"The Rosicrucian Cosmo-Conception," by Max Heindel. This book is a text-book of the Rosicrucian philosophy and teachings. The Rosicrucian Brotherhood is an occult religious society with members in all parts of the world. Its teachings have been in existence for ages, but this is the first book to present them in comprehensive form and detail. The author has devoted many years of his life exclusively to the study of Rosicrucian occultism, which is far-reaching in its conceptions of man and his destiny. The world-old mysteries of life, death, and life after death receive new light from this author. As a literary work the book is worthy of careful study. As an inspiration to high ideals for humanity it should have a place in the home of every thinker. The Rosicrucians have established an international headquarters where their literature may be obtained and where investigators and students will be received. The teaching and literature is supplied at actual cost. "The Rosicrucian Cosmo-Conception" is a beautiful volume of 602 pages, fully indexed. It is bound in cloth, handsomely decorated with elaborate red and gold printing on cover, and with gilt edges. Price, $1.50. Address The Rosicrucian Fellowship, Oceanside, Cal.

(*Continued on Page 72.*)



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THE SWEDISH VIBRATOR

An amazing scientific invention. Endorsed by physicians, athletes, actresses, judges, and thousands of men and women who have used it. Agents and Salesmen are wiring orders. Enthusiasm is unbounded. Every man and woman making money fast and easy. 100,000 already sold, 1,000,000 to be sold this year. Secure territory at once. Mail your application today, stating county you desire. This is the one important thing today—do it now.

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Champion Wrestler of the World uses the Swedish Rhythmic Vibrator and says:

"For limbering up, keeping in condition and strengthening the muscles, there is nothing that equals or excels the use of the Swedish Electric Vibrator. I always use one in my training and I certainly find it a wonderful help. It reaches the seat of all stimulation and gives me a perfect circulation. Its use gives all the muscles elasticity, makes one powerful, quick and active.

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Is open to anyone who wants to make money and who is willing to work. We furnish complete instructions that enable you to start immediately. Nothing difficult. No experience required. We want applications from men and women in unoccupied territory everywhere—clerks, teachers, mechanics, farmers, etc., etc.,—all can make money on this grand, new, easy selling plan. Act today. Put your name and address on a postal card and mail it at once. Find out all about this tremendous opportunity.

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Most amazing seller ever invented. **A new proposition for salesmen.** Endorsed by the highest authorities of the world. A machine for home massage and vibratory treatment. Can be operated by simply attaching to electric lamp socket, or by ordinary dry batteries—**in cities, towns, country—anywhere, everywhere.** Needed by every man, woman and family. **Anyone can use it.** Get complete literature **free** and learn the wonders of this brilliant invention—a machine that gives 30,000 thrilling, invigorating, penetrating, revitalizing vibrations per minute. One-minute demonstration gets the order. **Irresistible desire to own it once you feel the living, pulsing touch of its rhythmic vibratory motion.** Sold upon five-year, cash certificate guarantee and 30 Days' trial.

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I have the most beautiful and most perfectly equipped Beauty Shop in the world—so women tell me who have traveled all over Europe and this country—and when they have taken a treatment in my establishment they say they never experienced so good a treatment—whether it be merely a shampoo, a manicure, or my very special Facial Treatment. In my Salon de Beaute, a woman can receive every modern beautifying treatment from experts in the various lines.

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Snap—and it's on!

No fussing with buttons or hooks and eyes. Snap fastener in back holds entire garment in place. Fitted to any figure by simply adjusting the belt.

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My latest book, "The Body Beautiful," should be read by every woman and *I will send it to you free.* It explodes the fallacy that lack of beauty or health cannot be avoided. In it I explain how every woman can be VIGOROUS, HEALTHY and ATTRACTIVE.

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Miss Murray's book, **"Face and Figure,"** tells how young women can **enhance and preserve** and older women **restore** facial beauty. No one is too old to benefit. This book also describes Splendid New Physical Culture Course **for the body,** and one for **Children.** Write for it today. **FREE.**

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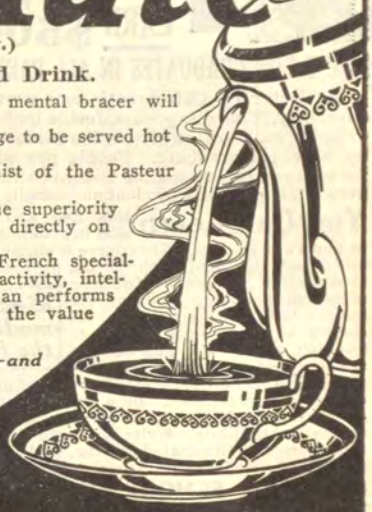
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No waiting, no stopping to change irons. Right heat. Easily regulated. No time wasted. Iron on table all the time, one hand on the iron, the other to turn and fold the clothes. The **"Standard"** is neat, durable and compact; all parts within radius of iron and handle. No tanks nor fittings standing out at sides or ends to hinder or be in the way. No wires or hose attached to bother. **Right size, right shape, right weight.** Cheapest fuel, one to two cents does ordinary family ironing.



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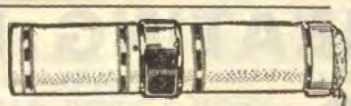
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(Continued from Page 66.)

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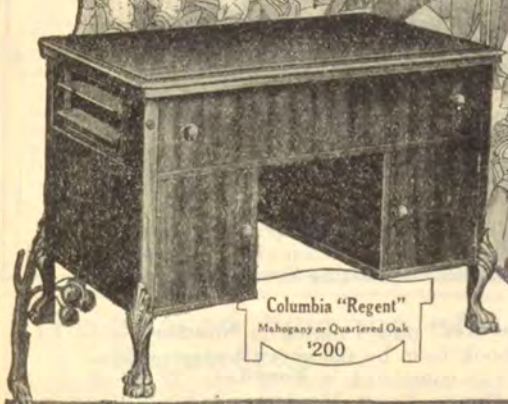
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As a manufacturing and producing center, **Vermilion** will some day rank among the leaders of Central Alberta. At the present time deposits of clay within the town limits furnish material for a brick yard whose output will average 1,500,000 bricks annually. The local flour mill has a capacity of 125 barrels per day, and over 6,000 barrels were produced in 1911 and sold in the local market, nearly 60,000 bushels of grain being ground for feed, bran and flour purposes. A very large proportion of the grain grown in the **Vermilion District** is shipped off on the hoof; yet the British-American Company maintains a large grain elevator and shipments from **Vermilion** average about 100,000 bushels per year. This will be materially increased when the surrounding country is more fully settled. Over 1,500 sheep have been imported into the district for breeding purposes.

A deposit of sandstone, varying from 50 to 60 feet in depth, has been discovered in the **Vermilion River Valley** near the Town, and when the quarry is opened and running on full time very heavy shipments will result from it. Deposits of marl and limestone have been located not far from the Town, and coal has been found a few miles north, the veins varying from 4 to 7 feet in depth. **Vermilion** is also in the gas and oil belt of Alberta, and it is the opinion of those whose knowledge is great in such matters that gas would very probably be struck at a depth of about 1,400 feet. While a thorough test bore has not been made, yet when a well was bored last Fall for the purpose of discovering a steady flow of water the strata passed through indicated a gas and oil formation.

Vermilion is in the direct line of population growth and of important railroad development work. It is the only Divisional Point on the C. N. R. between Edmonton, the capital of Alberta, and North Battleford, the town that has had such a phenomenal growth during the past few years, and where land values have advanced so rapidly.

Those who locate or invest in the Vermilion District first will reap the largest rewards. Send now for our **beautiful free booklet,** telling all about the many opportunities **in and around Vermilion.** Address today, **Secretary, Ten Thousand Club, 108 Imperial Block, Vermilion, Alberta.**

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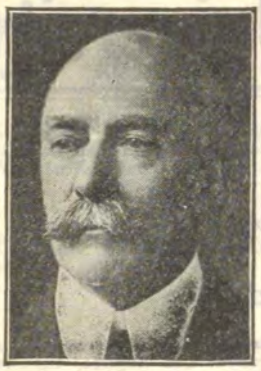
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